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LINGUISTIC STUDIES FROM THE  
HIMALAYAS



Asiatic Society Monographs

VOL. XVIII

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# LINGUISTIC STUDIES

FROM THE

## HIMALAYAS

BEING

STUDIES IN THE GRAMMAR OF FIFTEEN  
HIMALAYAN DIALECTS

BY

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## PREFACE

THIS work is a continuation and, so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled *The Languages of the Northern Himalayas*. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows :—

Tibeto-Burman : two languages, Pūrik and Lower Kānaurī and the Chītkhūli dialect.

Lāhndā : two dialects, Kāgānī and the Bāhrāmḡāla dialect.

Western Pāhārī : nine dialects in three groups, viz., five Kōcī dialects from Bāshāhr, spoken in Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdra Kūār ; two from Jūbbāl, north and south ; two from Sūkēt, Eastern Sūkēti and Sūkēt Sīrājī.

Pānjābī : two dialects spoken in Bīlāspūr and Nālāḡārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāi or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pūrik is spoken between Kashmir and Lādākh round about Kārgil, Lower Kānaurī in Bāshāhr State immediately to the north-east of the five Kōcī dialects ; Kāgānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmḡāla in Jāmmū State south of the Pir Pānjāl Pass. The remainder are all found within easy

reach of Simla in the states of Jubbāl, Bīlāspūr, Nālāgārh, Sūkēt, Māṇḍī and Bāshāhr; the name Kōci is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māṇḍī and Sūkēt, (3) Kāngrā (including Kūlū), (4) Cām̐ba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānauri (Monograph XIII), Lower Kānauri, also Cām̐ba Lāhūli dialects, Chītkhūli, and the Aryan Sāsī and Gūjāri, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

FORMER MONOGRAPH	PRESENT MONOGRAPH
<i>Simla States.</i>	
Kīūṭhāli, Bāghāṭī and Kōṭ Gūrūi (Sadhōci).	Dialects of Bāshāhr, Jubbāl Bīlāspūr and Nālāgārh.
<i>Māṇḍī and Sūkēt.</i>	
Māṇḍī Dialects.	Sūkēt Dialects (notes on one Māṇḍī dialect).
<i>Dialects of Kāngrā (and Kūlū), Cām̐ba State, Jāmmū State.</i>	
Kīshṭāwār, Pādār, Bhālēs, Bhādrāwāh, Dōḍā Sīrāj, Rāmbān, Pōgūl, Pūnch.	Notes on one more dialect.
<i>N.W. Frontier Province.</i>	
Dhūṇḍī (extending to Murree), Tīnāūli.	Kāgāni.
<i>Extra.</i>	
Sāsī and Gūjāri.	Notes on Qālāndār, Qāsāi and Gamblers.

The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier

Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pir Pānjāl Pass and the Bānīhāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kīshṭāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūlū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

*Literature.*—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānaurī, but not Lower Kānaurī, is in the same part of the same volume.

Kānaurī: see Introduction to Lower Kānaurī.

Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a Panjabi Manual by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

*Transliteration.*—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words "to have" as "too" and "hav", yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than "too" and "hav", being the one syllable "tuv", as in the rapid utterance of a sentence like "he seems to have gone home". So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

#### PRONUNCIATION

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.



*Tones.*—The existence of tones in many of the languages belonging to the Chinese system is widely known. What is not generally recognized is that many of the Aryan dialects of the Panjab have three or four tones. This applies especially to Panjabi and Lahnda, but also in some measure to dialects of Western Pāhārī. In Panjabi and Lahnda there are four tones: (1) the high or rising-falling, (2) the level, (3) the deep or low-rising, (4) a combination of the first and third tones. The second of these is the ordinary unemotional tone with neither rise nor fall. It does not require special description. The first and third are described in the introduction to Kāgānī. The tone is always on the accented syllable. When a syllable has two tones (as in 4), the deep tone always precedes the high. It will thus be seen that the same combination of letters may appear in four forms. Thus, if we use a perpendicular stroke above the vowel for the high tone, and a similar stroke below the vowel for the deep tone, the syllable *pa* may appear as *pā*, *pā̇*, *pā̇*, *pā̇*. A few examples from Panjabi, the best known of the tone languages of North India, will be of interest—

*lā̇i*, attached (fem.); *lā̇i*, took off (fem.); *lā̇i*, descent.  
*ṭōe*, ditches; *ṭōe*, he may lift; *ṭōe*, he may feel.  
*ṭā̇i*, two and a half; *ṭā̇i*, knocked down (fem.).  
*kā̇ṛā*, iron vessel; *kā̇ṛā*, have engraved (causal); *kā̇ṛā*,  
 have boiled.  
*cā̇ṛ*, dust (verb); *cā̇ṛ*, cause to ascend.

In the above words *a* is to be read *ā* where not marked *ā̇*.

Examples might be multiplied indefinitely. It is unfortunate that in the customary transliteration of Panjabi and Lahnda these tones are disguised by the use of the letter *h*. This results in great confusion as regards pronunciation and in the concealment of phonetic laws. It conceals the fact, to take one case, that Northern Panjabi has no aspirated sonant consonants (see below).

To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

*lai, lāi; lāi, lāhī; lai, lhāi (or lāhāi); toe, tōe; tōe, dhōe; tōe, tōhe; tai, dhāi; tāi, dhāhī; kārā, kārāh; kārā, ghārā; kārā, kārā; car, jhār; car, cār.*

From the usual spelling one would never realize that *kāhānī*, story, and *ghānī*, mud, have identically the same pronunciation—*kaṇi*.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Čāmēālī. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, *bāhīn*, often called *bhain*, becomes *baiṇ*, *bēṇ* in the Simla States (except Bilāspūr and part of Nālāgarh), but *paiṇ* in Northern Panjabi; *ghōrā*, horse, is *gōro* in the former and *koṛā* in the Northern Panjab; so also *bhāi*, brother, becomes *bāi* and *pai*; *ghār*, house, appears as *gar* and *kār*. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Čāmēālī *ghōrā*, *bhāi*, and *ghār* are pronounced *ghōra*, *bhāi*, *ghār* (*h* being here a sonant *h* followed by the deep tone); *bāhīn* or *bhain*, sister, is, however, *baiṇ*.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as *raṇ*, high; but *raṇ*, horse (*ā* short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.

*Absence of Aspirated Sonants.*—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārh, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant; the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations *kh*, *ph*, *ch*, *th*, *ṭh*. A sonant *h* is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure *h* occurs (except in *kh*, *ph*, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it *ḥh*. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure *h* (other than in *kh*, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure *h* instead of *s* after a vowel. Thus, for the sentence *maī tēnā dāsnaḍ dās paise dītte sāsū*, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say *maī tēnā dāhnaḍ dāh paihe dītte hāhū*, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce

sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with *r*, *ṛ*, *l*, *ḷ*, *n*, *ṇ*, *m*.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. *bāḥāi*, Panj. *bāi*; Ur. *bhāi*, Panj. *pāi*.

Ur. *jāḥāz*, Panj. *jāz*; Ur. *jhār*, Panj. *cār*.

(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) *kāḍḍā*, eject; *kāḍḍānā*, cause to be ejected.

*wāḍḍā*, cut; *wāḍḍānā*, be cut.

*pārjāi*, sister-in-law.

(Usual spelling of these words is *kāḍḍhā*, *kāḍḍhānā*, *wāḍḍhā*, *wāḍḍhānā*, *bhārjāi*.)

(3) *wāḷḷetnā*, wrap up.

*Rāṇō*, often said for *Rāṇō* (girl's name).

*nērṇi*, giddiness.

(Usual spelling *wāḷḷetnā*, *Rhāṇō*, *nhērṇi* or *hānērṇi*.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, "Panjabi" is used to denote the language of the Northern Panjab, and especially that of Sialkōṭ, Gujranwala (Kūjrāla), Gūjrāt, and North Lahore.

*Glottal Stop*.—The glottal stop, known to students of Arabic as hamza, is a feature of three of the dialects under review. In Lower Kānaurī it is found at the end

of a few words, such as *dḥā'*, near, beside; *shā'*, meat, etc. (see Lower Kānaurī Introduction). It is much more commonly found in the dialect of North Jūbbāl and to some extent in that of South Jūbbāl. In North Jūbbāl it is used in place of *h*. Words which in Hindi or Urdu begin with *h* + a sonant will be found in North Jūbbāl (if used at all) with the sonant unaspirated and the *h* changed to a glottal stop and placed after the vowel. Thus *ghōṛā* becomes *gō'ro*, horse; *dhī*, daughter, becomes *dī'i*; *bhāī*, brother, becomes *bā'ē*. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase "what on earth is the matter", pronounced by most Englishmen "whatnearths the matter", is pronounced by many Americans "what 'on 'earth 'is the matter". Not a few educated Scotchmen change *t* to a glottal stop if *w* or *y* follows, as "wha' you want is no' wha' we want". By uneducated Scotchmen any *t* which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as "le'l bo'l" for "little bottle". *k* also gives way not infrequently to this stop. The glottal stop is common in Cockney.

*Other Special Sounds.*—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh *l*, generally written *ll*. (2) A *g*, corresponding in place to *q*, i.e. simply a voiced *qāf*. (3) A *g*, pronounced in the same place; it is uttered with little friction, but is an unmistakable *ghain*. (4) *ṇ*, pronounced further back than Urdu or Hindi *ṇ*, but not so far back as *qāf*. (5) Cerebral *c* and (6) cerebral *sh* (written *s*). These two letters are very common in the *Shiṇā* language (the *sh* in the word *Shiṇā* is cerebral), but occur rarely in Pūrik; cf. *chō*, very; *stā*, horse. (7) Cerebral *r* occurring initially.

(8) *k'*, *t'*, *p'*, pronounced without any off-glide ; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānauri cerebral *c* (*chū*, why ; *chog*, what) and *k'* are found.

### GRAMMATICAL FEATURES

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus *natān*, I or we along with you ; *naca*, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding *-khān* to the past tense.

Lower Kānauri has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form *kashū* and an exclusive *nisi*. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu *mārā huā*, beaten, *baithā huā*, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bīlāspūr dialects and Hāṇḍūrī, have the following features in common :—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.

2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every

case except the Kōcī dialect of the Sūrkhūlī Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhī Khāḍ, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Kōcī (those of Bāghī, Sūrkhūlī Pārgāna and Ḍōḍra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānauri also distinguish all these days.

*Kāḡānī*.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus *dīkhtā*, looking; *hāktā*, being able; *jūldā*, going; (2) the contraction of certain pairs of vowels, as *jāṇai*, it is a man, for *jāṇā e*.

*Bīlāspūrī*.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsīs. Both have the future (1) declinable ending in *-āṅṅrā* and (2) indeclinable ending in *-āṅg*. The latter is found also in Sūkēt and Māṇḍī dialects. For Sāsī see *Languages of the Northern Himalayas*, pt. iii, 85 ff.; iv, 70 ff.

T. GRAHAME BAILEY.

WAZIRĀBĀD, INDIA.

June 8, 1915.





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## ERRATA

PAGE	LINE.
ix	24, some people make these words the same.
ix	25, for <i>kāṛa</i> read <i>kāṛa</i> .
x	6, for <i>kāṛa</i> , <i>kāṛā</i> read <i>kāṛa</i> , <i>karhā</i> .
87	7, for <i>Ḍhūṇḍi</i> read <i>Ḍhūṇḍi</i> .
88	11, for four or five read about two.
91	16, 17, for identical in read identical with.
97	12, for <i>dōle</i> read <i>ḍōlo</i> .
105	2 from foot, for <i>āttē</i> read <i>āttō</i> .
197, 199,	in heading, for NORTH read SOUTH.



# PURIK

## INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhī and Bāltī. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārmāñ, below which the language is Bāltī. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmāñ past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zāskār on the south. It is part of the Lādākh province.

Lādākhī is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pūrik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pūrik to classical Tibetan Dr. Sten Konow's account in vol. iii, pt. i, of Sir George Grierson's *Linguistic Survey of India* should be consulted.

The number of speakers is not known. In the census returns they are included under Bāltī; of the total of 135,000 one might guess the Pūrik speakers at about 45,000.

## PRONUNCIATION

The vowels are comparatively simple. *a, e, i, o, u*, with no diacritical marks, represent the vowels commonly heard in Italian, the *e* and *o* having the narrower Italian sounds.

In Pürík these five vowels are shorter than the long Italian vowels. They are therefore the same as  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{i}$ ,  $\bar{o}$ ,  $\bar{u}$  in quality, but are pronounced shorter.  $\check{a}$  is as  $u$  in "but",  $\check{e}$  the  $e$  of "met", but narrower,  $\check{i}$  like  $i$  in "fin",  $\check{o}$  almost the same as in "hot",  $\check{u}$  very like  $u$  in "pull". In  $\check{a}$ ,  $\check{e}$ ,  $\check{i}$ ,  $\check{u}$  the lips are more spread than in the case of similar English vowels. Long  $\bar{o}$  is sometimes almost the English  $aw$  in "law", e.g.  $\check{a}mm\bar{o}$  or  $\check{a}mmau$ , but in the word  $l\bar{o}$ , year, the  $\bar{o}$  is between  $aw$  in "law" and the long narrow  $o$  mentioned above. The occasional change of  $u$  to  $\check{u}$  is probably accidental. The  $u$  in  $-d\check{u}n$  in  $c\check{u}bd\check{u}n$ , seventeen,  $\check{s}hts\check{a}p\check{d}\check{u}n$ , twenty-seven, is almost  $\check{u}$ .  $\check{u}$  and  $o$  are sometimes interchanged, thus futures may end in  $-\check{u}k'$  or  $-ok'$ .

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced  $l$ , like the  $ll$  in Welsh. This is one of the commonest of sounds in Pürík. It is heard in  $ll\check{a}n$ , bull or cow;  $llts\check{a}p\check{c}\check{a}s$ , explain;  $llyaqmo$  ( $llyagmo$ ), good, and many more. In the common spelling "Lhasa" it is indicated by  $lh$ . I have represented it in the Welsh manner  $ll$ . It is important to note its nature. It is not a  $khl$  or  $lh$  or  $hl$ ; it is simply  $l$  unvoiced.

2. A letter  $g$  pronounced very far back in the throat.

3. A  $g$  pronounced in the same place.

4.  $\check{n}$  pronounced not so far back as the  $g$  and  $g$  just mentioned, but further back than the usual  $\check{n}$  of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The  $g$  and  $g$  are connected with  $q$ .  $q$  is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to  $q$ , or to a fricative uttered in the same place, i.e. further back than Urdu  $g$ . No other language that I know of has the sonant corresponding to  $q$ . The practical working out

of this may be seen in a word like *llyaqmo*. If one asks a native to say the word very deliberately in two syllables he will say *llyaq-mo*, but if he says it quickly he will say *llyaqmo* or possibly *llyagmo*, where the *q* and *g* are pronounced in the same part of the throat as *q*. The numerals give other examples; thus we have *soqnyis* or *sognyis* or *sognyis*, thirty-two. This holds for any *q* which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so *s* may become *z*, as in *nyis* or *nyiz*, two, *t* may become *d*, and so on.

5. *k* at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like *g*. This *k'* becomes *g* when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus *rdǎnnǎk'*, will strike, interrogative *rdǎnnǎga*; *cik'* *ciga*, to one one, to only one. Futures end in *k'*. A similar state of things is sometimes, though not at all so often, observable in the case of *t* and *p*, which might then be written *t'*, *p'*. The numerals *cǔbdǔn*, 17; *šltsǎpdǔn*, 27; *šltsǎpgyǎt*, 28; *sopdǔn*, 37; *sopgyǎt*, 38, and others contain this *p'*. This *k'* is much more clearly a *k* than the similar letter in the Kǎnauri language.

6. I have noticed cases of cerebral *c* and *s*, as *čhō*, very; *stā*, horse; but probably these are more or less accidental, depending on the speaker.

Purik speakers find it easier to say *ph* than *f*, and in foreign words like *sǎfā*, clean, they are apt to use a bilabial *f*, which is simply the unvoiced sound corresponding to the common Indian bilabial *v*. *d* and *t* are the usual dentals, but rarely the *d* is pronounced slightly alveolar, that is, more like the English *d*. This is sometimes heard, for example, in *dyū*, this.

Cerebral *ḍ*, *ṭ*, *ṛ* are also not infrequent; we hear

*ḍūlcās* as well as *drūlcās*, go; *ḍāṇḍa*, equal to; *mūltūp*, fist; *tūkcū*, sixty; *ṛdūn*, seven; *ṛgyāt*, eight; *ṛsikpa*, wall; *ṛziñ*, tank. It is very remarkable that *ṛ* occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like *ḍāṇḍa*, where *n* precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral *n* occurs independently.

*ts* is like the unvoiced Italian *z*, *tsh* is the same aspirated. *r* is the trilled North Indian *r*. It often occurs initially followed by a consonant. *ṇ* sometimes gives place to a nasal vowel, as in *yōs* for *yōṇs*, came; *nānūk* for *nāṇnūk*, inside. In some words containing *g* the *g* is rapidly pronounced like *g*, but when the word is said deliberately the *g* becomes clear.

## NOUNS

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending *-mo* for the feminine, either added to the masculine, or, when the masculine ends in *-po* or *-pho*, substituted for this ending. *yāq*, yak; *yāqmo*, female yak; *zō* or *lltōr*, hybrid yak, the female being *zomo*, *lltormo*; *biamo*, hen; *biapho*, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending *-pa* has the idea of person connected with or belonging to or owning, as *hātīpa*, shopkeeper, from *hātī*, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus *llyaqmo*, good (for both genders); *sñūṇpo*, green; *mārpo*, red; *shmulpo*, rupee.

There are two numbers, singular and plural.

*Declension*.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds *-ī* to the nominative, or sometimes, if the nominative ends in *-o*, adds *-e* or changes the *-o* to *-e*.



The dative adds *-a* and the agent *-s*, or *-is* if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds *-la*, an ending also found in the singular. *la* is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus *yăq*, yak, changes *q* to *g* before vowels, the *g* being pronounced far back in the throat. The genitive ending *-ĕi* is probably meant to be *-ĭ*, but the natives find that after a far-back *g* it is easier to say *-ĕi* than a pure *ĭ*.

#### PRONOUNS

Pronouns are not nearly so complicated as in the pronominalized Tibeto-Burman languages. Thus there is no dual except by adding *nyiska*. This is not a dual, for *-ka* may be added to other numbers, and so forms like "the three of us", "the four of you" may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, *natăñ*, includes the person spoken to and the latter, *naca*, excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say "we shall dine at seven" would need to be careful to say *naca*, not *natăñ*, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, *khěărăñ*, singular, and *khintăñ*, plural, being the ordinary forms and *yěărăñ* or *yărăñ* and *yăntăñ* the polite.

Reflexive pronouns are made with the word *răñ* and in the 3rd person plural *tăñ răñ* or *tăñ*, *răñ* being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of

“myself, himself” as nominatives and to the Hindi *āpnā* in the genitive. Thus in “he wrote to his brother” “his” is rendered *rāñī* or *khūrī*, meaning his own brother. If it means someone else’s brother it is *khoī*. In “I wrote to my brother” “my” is *narī*. It should be noted that *rāñ* standing by itself is declined *rāñī*, *rāña*, etc., but compounded with another pronoun, as in *narāñ* from *nā* or *khūrāñ*, *khorañ* from *kho*, it is declined -*rī*, agent -*res*, but dative the full form -*rāña*. The ending -*tāñ* in *khontāñ* is similarly treated.

*Relatives*.—As in *Shinā* and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle *na* is often used after the verb in a relative sentence, e.g.:

*nām sāq khārcī tshārbana*, when all was spent.

*nām khoa hōsh yōnsena*, when sense came to him.

*cī ñnī yotna*, what is mine.

The *na* in these sentences shows that *nām* and *cī* do not mean “when?” and “what?”

The demonstrative pronouns *dyū*, *dī*, this, and *ē*, *eu*, *dē*, that, are used *before* nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns *after* nouns. The plural of these demonstrative pronouns and of all nouns is in -*ñ*. In the case of *ē* and *dē* a *w* is inserted before the *ñ* of the plural. The demonstrative pronouns are widely used, thus *dī kāna*, not merely from this, but also hence, from here; *dē kāna*, from that, also after that event. The pronouns *dyū*, *dī*, this, *ē*, that, and *ga*, which, are joined to the termination *tsuk* or *suk*, meaning kind or manner, to form adverbs or adjectives, thus *disok* (*disuk*), of such a kind, such, so many; *dyūtsuga*, in this manner, thus; *etsuga*, in that manner; *gatsuga*, in what manner, how (both relative and interrogative).

## ADJECTIVES

*Article.*—There is no definite article. The endings *po*, *pho*, *mo*, *bo* have no longer the force of a definite article. In Pūrik they seem from this point of view to be without meaning. *cik'*, one, is used as an indefinite article, as *llāñ cik'*, a bull or cow. Sometimes one hears the ending *-ik'* with the same signification, as in *phruik'*, a boy.

*Comparison.*—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for “than” or “from”: *rgyalba in*, he is good; *ache wāsāñ rgyalba in*, he is better than his sister; *tshañma wāsāñ rgyalba in*, he is better than all, he is best.

*Numerals.*—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have *cūk'*, twenty-one to twenty-nine *shtsāq*, the thirties *soq*, the forties *zhāq*, the fifties *ga*, the sixties *rāq*, the seventies *ton*, the eighties *kyāq*, and the nineties *koq*. The numerals in Lādākhī are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: “the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit.” It will be obvious that Pūrik follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. *zhip'gyā*, four hundred; *rgyātrgya*, eight hundred;

*rdunrgya*, seven hundred ; but *ston sūm*, three thousand ; *ston trūk*, six thousand.

In the Parable of the Prodigal Son *cik* is repeated without any definite meaning ; perhaps it is emphatic. *yoqpo cik ciga yon zēre*, having said "come" to one servant. It is not unlike the Panjabi *kāmmē ikkī nā kūāke*, having called one servant. In *disok cik*, *yoqpo cigis*, *cik* is practically meaningless. The phrases mean such some (years), so many years ; servants some, servants. A common ending of adjectives is *-cān*, which means "having" ; thus, *ryēlcān*, hairy, from *ryēl*, hair ; *dordecān*, strong ; *bañcān*, a runner ; *hālcān*, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case ; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as *yotpī norzāññ*, existing properties ; *yonshññpo*, the one who has come.

### THE VERB

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the *shik* of the imperative. The formation of the tenses, too, is simple.

*Infinitive*.—The infinitive is formed by adding *-cas*, *-ca* or *-shāts*, *-sha* to the root. *shāts* is probably contracted from *scāts*. If so, verbs in *shāts* are merely verbs whose root ends in *s*, conjugated like verbs in *r*.

The gerundive infinitive is formed in the following way :

- (1) Verbs whose root ends in *n*, *n*, *m* add *-ma* to the root.
- (2) Verbs whose root ends in other consonants add *-pa* to the root if the last letter is unvoiced (surd), and *-ba* if it is voiced (sonant).
- (3) Verbs whose root ends in *ā* use the root itself.

Thus we have *tañcāts*, give ; ger. inf. *tañma* : *yoncāts*,

come; *yoñma*: *lēncās*, take; *lēnma*: *nyāncās*, know how to; *nyānma*: *dūkcās*, sit; *dūkpa*: *khyūtčās*, be able; *khyūtpa*: *sīlcās*, read; *sīlba*: *zērcās*, say; *zērba*: *zacās*, eat; *zā*: *bacās*, do; *bā*.

*Imperative*.—The imperative is the same as the root except when the root (1) ends in a vowel, in which case *s* is added; (2) contains the vowel *a*, in which case *a* is changed to *o*. *-shik'* is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

*Present*.—The present adds *-ēt* to the root, the pres. part. adds *-ēn* (sometimes *-e*). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. *yūt*.

*Imperfect*.—The imperfect is the present with *pin* added, or the pres. part. with the past verb subst. *yotpin*. *pin* is contracted from *pa in*.

*Future*.—The future adds *-ūk'* to the root except when the root ends in *k* or a nasal. Roots in *k* add *tūk'* and nasals add *nūk'*.

*Past*.—The past tense is the same as the root when the root ends in *r* or *t*, otherwise *s* is added. Verbs whose infinitive is in *shās* have *s* in the past. The pluperfect adds *pin* to the past, the conj. part. adds *e* or *ēi*, thus *khūrēi*, having lifted; *rdūnsēi*, having struck. The pres. perf. is the conj. part. with the verb subst. *in*, *rdūnse in*, has struck; the fut. perf. is the conj. part. with the auxiliary verb *dūkcās*, sit, be; *rdūnse dūktūk'*, will have struck.

*Conditional*.—The pres. cond. is simply the root with the subordinate particle *na*, and the past cond. is the pluperfect with the same particle, *rdūnna*, *rdūnspinna*.

*Agent*.—The agent is the root with *khūn*, *rdūnkhūn*, striker.

*Verb substantive*.—There are two verbs subst., inf. *incās* and *yotčās*, to be; pres. *in* and *yūt*, past *yotpin*.

*Passive.*—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in *khăn*. This is formed by adding *khăn* to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus *rdũnshkhăn*, having been struck; *dũkskhăn*, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi *mārā huā*, *baithā huā*, and to the participles found in many hill dialects, thus Dōgrī *-ādā*, *mārēādū*, beaten; *baithādā*, seated; the Căměālī participle corresponding ends in *-ōrā*, the Shīnā pass. part. in *-ilũ*. See also *tshũrcās*, below.

There are few irregularities. We notice *shĩ*, died, as well as *shĩs*; *zēs* as well as *zěr*, said; *nyit tsās*, awoke, for *nyit tsăt*; *zō*, eat, for *zos* (imperative); *zos*, ate, for *zās*; *sās*, slew, for *săt*; and a few others. Occasionally the past is contracted; thus we have *đũls* and *đũs*, went; *spũrs* and *spus*, spent.

*Notes.*—*pa* is frequently used for *pin*; the ger. inf. is often found instead of the pres. part. *pin* may become *bin* after a sonant consonant. In the specimens will be noticed *storbin*, was lost, for *storpın*; *inma pa*, was; *tañma mětpa*, was not giving, for *tañěn mětpin*; *rgosětpa*, it was advisable, for *rgosětpin*; *storbinmapa* for *storbin* (*pin* changed to *bin* after *r*).

The ger. inf. and the participles in *khăn* are declined, thus *llũ tañmĩ skat'*, the noise of giving song; *yotpĩ norzănũn*, properties which are, exist, from *yotpa*; *yonskhănĩpo*, having come, that which has come; *rgakhănũn*, lovers, from *rgakhăn*.

*na* is often added to the conj. part.; *rdũnsena*, having beaten. This *na* frequently appears to correspond to the Hindi *tō*; the use of *na* in subordinate sentences is not

dissimilar. It resembles the *Shiṇā -to*. It may, however, be the preposition *na*, in which case *rdūñse* is used as a verbal noun. *rdūñsena* may thus mean either "having then struck" ("then" being the then of narrative or of inference) or "upon having struck", on his having struck.

Several verbs are used as auxiliaries. *tshārcās*, finish, with the root gives the sense of a passive completed action in past time, as *ba tshār*, do finished, was done. *son*, the past of *chācās*, go, is used for became. *lūkcās*, sit, is used with the conj. part. to express the fut. perf., as *bāse lūktūk'*, will have done, also with the pres. part. to express continuous action, *bēin lūgēt*, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: *nās zērūk'*, I will eat; *nā yōns*, I went. *khyūtcās*, be able, *nyāncās*, know how to, take the nominative of the subject noun.

*Causation*.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes *s* to make an intransitive verb transitive. This *s* is not infrequently dropped in Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as *byañmík'*, to fear, (*s*)*pyañmík'*, to frighten; *boñmík'*, burn (intrans.), *poñmík'*, burn (trans.).

In Pūrik we have along with others—

<i>dūkshās</i> , burn (intrans.).	<i>tūkcās</i> , burn (trans.).
<i>drūlcās</i> , go.	<i>trūlcās</i> , make go.
<i>goncās</i> , put on one's clothes.	<i>skoncās</i> , clothe someone else.

But the ordinary way of expressing causation is to use the verb *cūkcās*, shut, with the root of the required verb.

*zērba cūks*, he caused to speak, permitted to speak.

*zā cūgēt*, he gives to eat.

In the negative *cākčās* follows the ordinary rules: *ma* and *mī* precede both verbs and *mēt*, *mētpin* follow both.

*Ability*.—To be able physically: *khyūtčās* with the gerundive infinitive.

*khūrba khyūt*, he was able to lift.

Ability in the sense of knowing how to is expressed by *nyāncās* with the ger. inf.

*stlba nyānēt*, he knows how to read.

*Duty, necessity, advisability*.—*rgoshās* with the ger. inf.

*tañma rgosēt*, it is right to give.

Necessity may also be expressed by the infinitive in *-ca* with the verb subst.

*baca yotpin*, it was necessary to go, he had to go.

*tañca yūt*, it is necessary to go.

Less commonly the ending in *čās* is used in this case. The infinitive in *čās* or *ca* (*shās* or *sha*) is used as a verbal noun: *zbricčās* or *zbrica rgyalba in*, it is good to write.

*Commencement*.—*ryāqshās* with ger. inf.: *zā ryāqs* (*ryākhs*), he began to eat; *er dākpa ryākhs*, he began to live there.

*Purpose*.—*phia* or *pharēs* with genitive of ger. inf.: *shorbī pharēs* or *phia*, for the purpose of running away.

## ADVERBS

The adverbs hardly call for comment. The old Tibetan ending *r*, expressive of motion, is found in *dīr*, here; *er*, there; *gār*, where. Words expressing "here" contain the *d* from *dī*, this, as *dīr*, *diltēk'*, and *dika*; those expressing "there" contain *e* from *eu*, that, as *er*, *ēltēk'*, *ēka*, while those meaning "where" contain *g* from *ga*, who, *gār*, *gāltēk'*, *gēika*. The interrogative adverbs are used also as relatives and indefinites, thus *garāñ ma*, nowhere.



## PREPOSITIONS

Besides the suffixes used in declension such as *-s*, *la* or *lā* (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word *lā* is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. *thāgrīnslā*, far.

## CONJUNCTIONS

The most important of these is the sign of subordinate clauses *na*. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

*nām khoa hōsh yon̄sena*, when sense came to him.

*cī nnī yotna*, that which is mine.

*nām sāq khārci batshārbana*, when all was spent.

## NOUNS

	SINGULAR	PLURAL
<i>phonō</i> , brother.		
Nom., Acc.	<i>phonō</i> .	<i>phonoñn</i> .
Gen.	<i>phonoe</i> .	<i>phonoñnī</i> .
Dat., Acc.	<i>phonoa</i> .	<i>phonoñnla</i> .
Abl.	<i>phonē kāna</i> .	<i>phonoñni kāna</i> .
Agent	<i>phonos</i> .	<i>phonoñnis</i> .

The *a* in *phonoa* is between the *a* in "fat" and the *u* in "but".

*phrū*, boy.

Nom., Acc.	<i>phrū</i> .	<i>phrūñn</i> .
Gen.	<i>phrūi</i> .	<i>phrūñnī</i> .
Dat., Acc.	<i>phrūa</i> .	<i>phrūñnla</i> .
Abl.	<i>phrūi kāna</i> .	<i>phrūñni kāna</i> .
Agent	<i>phrūs</i> .	<i>phrūñnis</i> .

	SINGULAR	PLURAL
<i>bālāñ</i> , bull.		
Nom., Acc.	<i>bālāñ.</i>	<i>bālāñāñ.</i>
Gen.	<i>bālāñī.</i>	<i>bālāñāñī.</i>
Dat., Acc.	<i>bālāña.</i>	<i>bālāñāñla.</i>
Abl.	<i>bālāñi kăna.</i>	<i>bālāñāñi kăna.</i>
Agent	<i>bālāñis.</i>	<i>bālāñāñis.</i>

*yăq*, yak.

Nom., Acc.	<i>yăq.</i>	<i>yăqāñ.</i>
Gen.	<i>yăqēi.</i>	<i>yăqāñī.</i>
Dat., Acc.	<i>yăga.</i>	<i>yăqāñla.</i>
Abl.	<i>yăqēi kăna.</i>	<i>yăqāñi kăna.</i>
Agent	<i>yăqis.</i>	<i>yăqāñis.</i>

The *y* in this word is the far-back variety.

*ăma*, mother.

Nom., Acc.	<i>ăma.</i>	<i>ămaāñ.</i>
Gen.	<i>ămī.</i>	<i>ămaāñī.</i>
Dat., Acc.	<i>ăma.</i>	<i>ămaāñla.</i>
Abl.	<i>ămī kăna.</i>	<i>ămaāñi kăna.</i>
Agent	<i>ămăs.</i>	<i>ămāñis.</i>

In the above plurals the combinations *oñ*, *añ*, *ūñ* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lā* instead of *-a*. It should be noted that unaccented *ā*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning "with", "along with", is added to the nom. sing. or plur. of nouns and pronouns. *shītēa*, *chāñla*, *dēr*, all meaning "beside" (Urdu *pās*, Pānjābī *kōl*), are used with the genitive like *kăna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

*săq*, all, is declined like the singular of *yăq*.

## PRONOUNS

*Personal Pronouns.**1st Person.*

SINGULAR	PLURAL
Nom., Acc. <i>ñā</i> , I.	<i>ñatāñ niska</i> (from <i>nyis</i> , two), the two of us.
Gen. <i>ññī</i> .	<i>ñatāñ niskoi</i> .
Dat., Acc. <i>ñā</i> .	<i>ñatāñ niska</i> .
Abl. <i>ññī kăna</i> .	<i>ñatāñ niskoi kăna</i> .
Agent <i>ñās</i> .	<i>ñatāñ niskas</i> .

Similarly, *ñatāñ zbzhika*, the four of us, and so with other pronouns, all declined the same way.

<i>Inclusive Plural</i> (including "you")	<i>Exclusive Plural</i> (excluding "you")
Nom., Acc. <i>ñatāñ</i> , we.	<i>ñacā</i> , we.
Gen. <i>ñatī</i> .	<i>ñacī</i> .
Dat., Acc. <i>ñatāña</i> .	<i>ñacā</i> .
Abl. <i>ñatī kăna</i> .	<i>ñaci kăna</i> .
Agent <i>ñatīs</i> .	<i>ñacās</i> .

*2nd Person.*

Nom., Acc. <i>khērāñ</i> , thou.	<i>khintāñ</i> , you.
Gen. <i>khērī</i> .	<i>khintī</i> .
Dat., Acc. <i>khērāña</i> .	<i>khintāña</i> .
Abl. <i>khērī kăna</i> .	<i>khintī kăna</i> .
Agent <i>khērēs</i> .	<i>khintēs</i> .

Polite forms are found for the 2nd pers. sing. *yērāñ*, declined like *khērāñ*; plur. *yāntāñ*, like *khintāñ*, except the agent, which is *yēntēs*.

*3rd Person or Demonstrative.*

Nom., Acc. <i>khō</i> , he, she, that.	<i>khoñ</i> , they, those.
Gen. <i>khōi</i> .	<i>khoñī</i> .
Dat., Acc. <i>khōa</i> .	<i>khoña</i> .
Abl. <i>khōi kăna</i> .	<i>khoñi kăna</i> .
Agent <i>khos</i> .	<i>khoñis</i> .

Another plural form is *khoñtāñ* or *khontāñ*, declined like *khintāñ*.

	SINGULAR	PLURAL
Nom., Acc.	<i>eu, ē, that over there, yonder (in sight).</i>	<i>ewān, those over there.</i>
Gen.	<i>eī or ē.</i>	<i>ewānī.</i>
Dat., Acc.	<i>ewa.</i>	<i>ewānla.</i>
Abl.	<i>ei kăna, ē kăna.</i>	<i>ewāni kăna.</i>
Agent	<i>eūs.</i>	<i>ewānis.</i>

Also *dē*, that, similarly declined.

Nom., Acc.	<i>dyū, dī, this.</i>	<i>dyūān.</i>
Gen.	<i>dī.</i>	<i>dyūānī.</i>
Dat., Acc.	<i>dyua.</i>	<i>dyūānla.</i>
Abl.	<i>dī kăna.</i>	<i>dyūāni kăna.</i>
Agent	<i>dyūs.</i>	<i>dyūānis.</i>

#### Interrogative.

Nom., Acc.	<i>gaī, who.</i>	<i>gauān.</i>
Gen.	<i>gāi.</i>	<i>gauānī.</i>
Dat., Acc.	<i>gaua.</i>	<i>gauānla.</i>
Abl.	<i>gāi kăna</i>	<i>gauāni kăna.</i>
Agent	<i>gauās.</i>	<i>gauānis.</i>

Another word for "who?" is *sū*, the declension of which is regular: Nom., Acc. *sū*. Gen. *sūī*. Dat., Acc. *sua*. Abl. *sūī kăna*. Agent *sus*. *cī*, what?; *cithon*, anything, something; *cañ ma*, nothing; *māñmo*, much, many; *tsām*, *tsāmtsik*, *tsāmpa*, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. *khorañ* or *khūrāñ* is added, to the plur. *khontāñ*: thus, *phonō khorañ*, the brother himself; *phonoūñ khontāñ*, the brothers themselves. Only the second word is declined; hence the genitive is *phonō khorī*, of the brother himself, the brother's own; *phonoūñ khontī*, of the brothers themselves.

The 1st and 2nd pers. pronouns add *rāñ*, which inflects while the pronouns remain in the nominative. *khō*, he, she, that, becomes *khorañ*, and *khoñ* becomes *khontāñ rāñ* (the *rāñ* inflecting). *dyū* and *eu* add *khorañ* in the

singular and *khontǎñ* in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of *rǎñ*, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, *ññī bǎlǎñ*, my bull; *ññī bǎlǎñññla*, to my bulls; *ññī ǎmī*, of my mother.

Nouns ending in *-ā, -ē, -ī*, when made definite by having a demonstrative adjective or possessive noun put before them often change *ā* to *āo* and *ē* or *ī* to *eu* or *iu*: thus, *dī khañmāo*, this house; so *ē ǎtāo*, this father; *dī ǎmao*, this mother; *dī ǎcheu*, this big sister; from *khañmā, ǎtā, ǎma, ǎche*; *mī* becomes *mīu*.

### CONJUGATION OF VERBS

The infinitive ends in either *-cǎs* or *-shǎs*, the latter probably being contracted from an original *-scǎs*. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing *a* retain the *a* in all parts except the imperative, where it changes to *o*. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally *s* added, *a* is changed to *o*; (2) the present adds *-ǎt* or *-ǎit* to the root; (3) past is the same as the root, with or without *s* added; (4) the future adds *-ǎk'* to the root, with sometimes a letter inserted between the root and *-ǎk'*. Roots ending in a nasalized vowel must be treated as ending in *ñ*.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in *-ñ* or *-n*: fut. *-ñǎk'*, past *-s*, imperative same as root.

<i>rdāñ-cās</i> , beat.	pres. - <i>ēt</i> .	fut. - <i>nūk'</i> .	past - <i>s</i> .	imp. <i>rdāñ</i> .
<i>tañ-cās</i> , give.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>toñ</i> .
<i>phañ-cās</i> , throw.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>phoñ</i> .
<i>zūñ-cās</i> , catch.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>zūñ</i> .
<i>phīcās</i> , <i>phīncās</i> , take out, expel.	<i>phīēt</i> .	<i>phīnnūk'</i> .	<i>phīns</i> .	<i>phīñ</i> .
<i>soncās</i> , live.	<i>sonēt</i> .	<i>sonūk'</i> .	<i>son</i> .	<i>son</i> .

This last verb omits the *s* in the past.

2. Root in *-k* changes *k* to *g* before vowel, past *-s*, fut. *-tūk'*, imp. same as root.

<i>dūkcās</i> , sit.	pres. <i>dūgēt</i> .	fut. <i>dūktūk'</i> .	past <i>dūks</i> .	imp. <i>dūk</i> .
<i>zdokcās</i> , conceal.	<i>zdogēt</i> .	<i>zdoktok'</i> .	<i>zdoks</i> .	<i>zdok</i> .
<i>zhākcās</i> , keep.				<i>zhok</i> .

3. Root in *-p* changes *p* to *b* before vowel, past *-s*.

<i>lltsāpcās</i> , teach, persuade.	fut. <i>lltsābēt</i> .	past <i>lltsāps</i> .
<i>llēpcās</i> , arrive.	<i>llēbēt</i> .	<i>llēps</i> .
<i>thopcās</i> , be obtained, meet.	<i>thobēt</i> .	<i>thops</i> .

4. Root in *-r*, fut. *-ūk'*, past no *s*, imperative as root.

<i>khūr-cās</i> , lift.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>khūr</i> .	imp. <i>khūr</i> .
<i>zēr-cās</i> , say, speak.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>zēr</i> , <i>zēs</i> .	<i>zēr</i> .
<i>shor-cās</i> , run away.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>shor</i> .	
<i>stor-cās</i> , be lost.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>stor</i> .	

Irregular in past: *spūrcās*, waste, spend; past *spūrs* or *spus*.

5. Root in *-l*, fut. *-ūk'*, past *-s*, imperative as root.

<i>skil-cās</i> , hinder.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>skils</i> .	imp. <i>skil</i> .
<i>qūlcās</i> , go.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>qūls</i> , <i>qūs</i> .	<i>qūl</i> .

6. Root in *t*, fut. *-ūk'*, past as root or changes *t* to *s*, imperative as root.

( <i>nyit</i> ) <i>tsāt-cās</i> , awake.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>tsās</i> .	imp. <i>tsot</i> .
<i>rjēt-cās</i> , forget.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>rjēt</i> .	
<i>thātcās</i> , <i>thācās</i> , be happy.	<i>thātēt</i> .		<i>thāt</i> .	
<i>sātcās</i> , <i>sācās</i> , slay.	<i>sātēt</i> .		<i>sāṣ</i> .	<i>sot</i> .

7. Root in *-a*; *a* is dropped before the endings, fut. *-ok'*, pres. *-ět*, *-ěit*, past *-s*, imperative generally in *-s* with usual change of *a* to *o*. *zǎcās*, eat, has past in *o* and drops *s* in imperative. *chācās*, *chēcās*, go, uses another root in the past and imperative.

<i>bacās</i> , do, make.	pres. <i>běit</i> .	fut. <i>bok'</i> .	past <i>bās</i> .	imp. <i>bos</i> .
<i>lltācās</i> , look.	<i>lltět</i> .	<i>lltok'</i> .	<i>lltās</i> .	<i>lltos</i> .
<i>zǎcās</i> , eat.	<i>zět</i> .	<i>zok'</i> .	<i>zos</i> .	<i>zō</i> .
<i>chācās</i> , <i>chēcās</i> , go.	<i>chět</i> .	<i>chok'</i> .	<i>soñ</i> .	<i>soñ</i> .

8. Root in *i*, *ī*, pres. adds *-t* to root, past adds *-s*, imp. *-s*. *shīcās* may drop *s* in past.

<i>tricās</i> , ask.	pres. <i>trīt</i> .	past <i>trīs</i> .	imp. <i>trīs</i> .
<i>zbricās</i> , write.	<i>zbrīt</i> .	<i>zbris</i> .	
<i>shīcās</i> , die.	<i>shīt</i> .	<i>shī</i> , <i>shīs</i> .	

9. Root in *o*, *ō*, or *ū*, pres. adds *-ět* or *-īt* to root, past *-s*, imp. *-s*, fut. *-k'*.

<i>spo-cās</i> , change.	pres. <i>-ět</i> .	fut. <i>-k'</i> .	past <i>-s</i> .	imp. <i>-s</i> .
<i>nū-cās</i> , cry.	<i>nū-īt</i> .	<i>-k'</i> .	<i>-s</i> .	
<i>nyūcās</i> , <i>nyōcās</i> , buy.	<i>nyuět</i> .		<i>nyos</i> .	

10. Infinitive ending in *-shās*, probably contracted from *-scās*, pres. *-sět*, fut. *-sūk'*, past *-s*, imp. *-s*. *sheshās*, understand, has pres. *sheshět*.

<i>bāp-shās</i> , descend.	pres. <i>-sět</i> .	fut. <i>-sūk'</i> .	past <i>-s</i> .	imp. <i>bops</i> .
<i>she-shās</i> , know,	<i>-shět</i> .		<i>-s</i> .	<i>-s</i> .
understand.				
<i>lañ-shās</i> , rise, stand.	<i>-sět</i> .	<i>-sūk'</i> .	<i>-s</i> .	<i>lōs</i> ( <i>loñs</i> ).
<i>lūshās</i> , remain.	<i>-sět</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>dūk-shās</i> , burn (intr.).	<i>-sět</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>rgo-shās</i> , be advisable,	<i>-sět</i> .	<i>-sok'</i> .		
necessary, proper.				
<i>lltoq-shās</i> , be hungry.	<i>-sět</i> .		<i>-s</i> .	
<i>skom-shās</i> , be thirsty.	<i>-sět</i> .			

#### VERB SUBSTANTIVE

Present tense, *in*, for all persons and numbers.

Past, *yotpin*, for all persons and numbers (contracted from *yotpa in*).

*yotpin* is really the past of the verb *yotcās*, which contains the idea of existence, thus:—

*eṭ mūsārmān in*, he is a Musalman.

*eṭ dir yūt*, he is here, he exists here.

*rdūñcās*, *rdunca*, beat

Imp. *rdūñ*, plur. *rdūñshik*ʼ.

Fut. *rdūñnūik*ʼ.

Pres. *rdūñēt*, beats.

Pres. imperf. *rdūñēn yūt*, is beating.

Imperf. *rdūñēn yotpin* or *rdūñēt pin*.

Past, *rdūñs*.

Pres. cond. *rdūñna*.

Past cond. *rdūñspīna*.

Pres. part. *rdūñēn*, *rdūñe*, beating.

Conj. part. *rdūñsēi*, having beaten.

Agent, *rdūñkhān*, beater.

Pass. part. *rdūñskhān*, beaten.

Continuous tenses, *rdūñēn* with required tense of *dūkcās*, to sit. *rdūñēn dūktūk*ʼ, he will be beating, he will continue beating.

Pres. perf. *rdūñse in*, *rdūñse yūt*, has beaten.

Plup. *rdūñspin*, had beaten.

Fut. perf. *rdūñse dūktūk*ʼ.

Gerundive infinitive, *rdūñma*.

*thūñcās*, drink ; *yoñcās*, come, are like *rdūñcās*.

*phañcās*, throw ; *tañcās*, give, change *a* to *o* in imperative.

*khūrcās*, *khūrca*, lift a load

*khūrcās* is conjugated like *rdūñcās* except in the following tenses:—

Fut. *khūrūk*ʼ,

Past, *khūr*.

Pres. perf. *khūrē in* or *yūt*.



Fut. perf. *khürě dūktūk'.*

Conj. part. *khürěi.*

Ger. inf. *khürba.*

*lēncās*, take ; *sīlcās*, read ; *žercās*, say, are conjugated like *khūrcās*. *žercās* has also a past *žēs*.

*khyūtcs*, be able (physically), *nyāncās*, know how to, be able, are like *khūrcās* except the gerunds, which are *khyūtpa* and *nyānma* respectively.

*zacās*, *zacā*, eat

Imp. *zō zōshik'.*

Fut. *zok'*, will eat ; *žēin dūktūk'*, he will be eating.

Pres. *žēt.*

Pres. imperf. *žēin yūt.*

Imperf. *žētpin*, *žēin yotpin.*

Past, *zos.*

Pres. perf. *zose in.*

Plup. *zospin.*

Pres. cond. *zana.*

Past cond. *zospinna.*

Pres. part. *žēin.*

Agent, *zakhñn*, eater.

Conj. part. *zosei*, having eaten ; *zoskhñn*, eaten.

Continuative, *žēin, dūkcā*, to continue eating.

Ger. inf. *zā.*

*chēcās*, *chēcā*, or *chūcās*, *chācā*, go, is like *zacās*, except in imperative and in tenses connected with the past.

Imp. *soñ*, *soñshik'*, go.

Past, *soñ* ; conj. part. *soñsei* ; plup. *soñmñn* ; past cond. *soñmñnna.*

Pres. perf. *soñse in* ; fut. perf. *soñse dūktūk'.*

*bacās*, *bacā*, do

Imp. *bōs*, *boshik'.*

Fut. *bok'.*

Pres. *bēit.*

Pres. imperf. *běin yūt.*  
 Imperf. *běitpin, běin yotpin.*  
 Past, *bās.*  
 Pres. perf. *bāse in.*  
 Plup. *bāspin.*  
 Fut. perf. *bāse dūktūk'.*  
 Pres. cond. *bana.*  
 Past cond. *baspīnna.*  
 Conj. part. *basei.*  
 Agent, *bakhān.*  
 Contin. *běin dūkcā.*  
 Ger. inf. *bā.*

*lltacās, lltacā, see, look*

Imp. *llos, lloshik'.*  
 Fut. *llok'.*  
 Pres. *lltēit, lltēin yūt.*  
 Imperf. *lltēitpin, lltēin yotpin.*  
 Past, *llthoñ.*  
 Conj. part. *llthoñsei.*  
 Cond. *ltana, llthaspīnna.*  
 Agent, *lltakhān.*  
 Contin. *lltēin dūkcā.*  
 Ger. inf. *lltā.*

A feature of the pronunciation of this verb is the insertion in some tenses of an *h* after the *ll*.

*dūkcās, dūkcā, sit*

Imp. *dūk, dūkshik'.*  
 Fut. *dūktūk'.*  
 Pres. *dūgēt, dūgen yūt.*  
 Imperfect, etc., regular.  
 Past, *dūks.*  
 Pluperfect regular.  
 Cond. *dūkna, dūkspīnna.*  
 Pres. part. *dūgen.*  
 Agent, *dūkkhān.*

Contin. *dügen dükcā.*

Ger. inf. *dūkpa.*

Fut. perf. *dükse düktük.*

For the pres. perf. *dükse yūt* appears to be the only form ; *düksē in*, not being found.

*rgyūkčās*, run, and *cūkčās*, be allowed to, are like *dükčās*.

*ḍūlcās, ḍūlca*, go, walk (Hindi *cālnā*)

Imp. *ḍūl*, also *doñ*.

Pres. *ḍūlēṭ*.

Pres. part. *ḍūlēn, ḍūle*.

Past, *ḍūls* and *ḍūs*.

Agent, *ḍūllkhān, ḍūllkhānpō*.

Ger. inf. *ḍūlba*.

*zbricās*, write

Pres. *zbrit*.

Pres. part. *zbrin*.

Past, *zbris*.

Other tenses regular.

*lltōqshās, lltōqsha*, be hungry

Pres. *lltōqsēt*.

Pres. part. *lltōqsēn*.

Past, *lltōqs*.

Plup. *lltōqspin*.

Ger. inf. *lltōqpa*.

Other tenses regular.

Similarly conjugated is *khyūqshās*, be cold.

*skomshās, komsha*, be thirsty

Pres. *skomsēt*.

Pres. part. *skomsēn*, etc., regular.

*shorcās*, run away

Pres. *shorēt*.

Past, *shor*.

Pres. perf. *shorē in* or *yūt*.

Conj. part. *shorēi*, etc.

*rgoshās*, be necessary, advisable

Pres. *rgōset*.

Fut. *rgosōk'*.

### THE NEGATIVE

Negative adverbs are *ma* and *mī*; the former is frequently contracted to *m*. They are used as follows:—

*in*, *yūt*, and *yotpin*, when negative, become *min*, *mēt*, and *mētpin*.

With ordinary verbs the rule is as follows:—

Imp., past, and plup. prefix *ma* to the verb: *ma rdūñ*, do not strike; *ñās ma rdūñs*, I did not strike; *ñās ma rdūñspin*, I had not struck.

For future prefix *mī* to root of verb; *ñās mī rdūñ*, I will not strike.

For pres. and pres. imperf. use *mēt* after the ger. infin.: *ñās rdūñma mēt*, I do not strike or am not striking.

For imperfect use *mētpin* after the ger. infin.: *ñās rdūñma mētpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eūs ma rdūñma in*, he has not struck.

Thus with *zērcās*, the forms are:—

*ma zēr*, do not say.

*eūs ma zēs*, he did not say.

*eūs ma zēspin*, he had not said.

*mī zēr*, he will not say.

*eūs zērba mēt*, he does not say or is not saying.

*eūs zērba mētpin*, he was not saying.

*ma zērba in*, has not said.

### INTERROGATION

A verb is made interrogative by the addition of *-a*. Sometimes there is a slight vowel change, as *yūt*, *yota*; *bās*, *basa*. Forms ending in *k'* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k'* to *g* before *-a*.

*bok'*, will do ; interrog. *bōga* : *bās*, did ; interrog. *basa*.

So *zēt*, is eating ; *zos*, ate ; *zok'*, will eat, become *zeta*, *zosa*, *zoga*.

In negative sentences (see above) the rule is similar.

The past adds *-a*, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.

The future adds *-a* ; the pres. ind. and pres. imperf. add *-a* to *mēt*, and the imperfect adds it to *-pin*.

The above negative sentences will therefore become :—

*eūs ma zēsa*, did he not say ?

*eūs zerba mēta*, is he not saying ?

*eūs mī rdūna*, will he not strike ?

*eūs rdūn mētpina*, was he not striking ?

To express sentences of the form “did he come or not ?” “will he come or not ?” the first verb is put in the interrogative, and the second in the form of negative affirmation.

*eu yoṅsa ma yoṅs*, did he come or not ?

*eu yoṅnuga mī yoṅ*, will he come or not ?

## NUMERALS

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| 1. <i>cik'</i> .   | 14. <i>cūzbzhī</i> .                         |
| 2. <i>nyis</i> .   | 15. <i>cogā</i> .                            |
| 3. <i>sām</i> .  | 16. <i>cūrūk'</i> ,                          |
| 4. <i>zbzhī</i> .  | 17. <i>cūbdūn</i> .                          |
| 5. <i>gā</i> .   | 18. <i>cūggyāt</i> .                         |
| 6. <i>trūk'</i> .  | 19. <i>cūrūgū</i> .                          |
| 7. <i>rdūn</i> .   | 20. <i>nyīshū</i> , <i>nīshū</i> .           |
| 8. <i>rgyāt</i> .  | 21. <i>shtsāqshik'</i> .                     |
| 9. <i>rgū</i> .  | 22. <i>shtsāgnis</i> , <i>shtsāqnis</i> .    |
| 10. <i>shcū</i> .  | 23. <i>shtsāqsūm</i> .                       |
| 11. <i>cūkshik'</i> .  | 24. <i>shtsāzbzhī</i> , <i>shtsāqzbzhī</i> . |
| 12. <i>cūgnis</i> , <i>cūgnys</i> (and so<br>with all numbers end-<br>ing in 2). | 25. <i>shtsāgā</i> .                         |
|  | 26. <i>shtsāzdrūk'</i> .                     |
|  | 27. <i>shtsāpdūn</i> .                       |
| 13. <i>cūksūm</i> .  | 28. <i>shtsāpgyāt</i> .                      |

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|--|---|
| 29. <i>sh̥tsǎrgū.</i>                    | 65. <i>rǎñā.</i>                                |
| 30. <i>sūmcū.</i>                        | 66. <i>rarūk'.</i>                              |
| 31. <i>soqsh̥ik'.</i>                    | 67. <i>rǎbdūn.</i>                              |
| 32. <i>sognis, soqn̄is.</i>              | 68. <i>rǎbgyǎt.</i>                             |
| 33. <i>soqsūm.</i>                       | 69. <i>rǎrgū.</i>                               |
| 34. <i>soz<b>zh</b>ī, soq<b>zh</b>ī.</i> | 70. <i>rdūncū.</i>                              |
| 35. <i>sogā.</i>                         | 71. <i>tōncik'.</i>                             |
| 36. <i>sozdrūk'.</i>                     | 72. <i>tōnn̄is.</i>                             |
| 37. <i>sopdūn.</i>                       | 73. <i>tōnsūm.</i>                              |
| 38. <i>sopgyǎt.</i>                      | 74. <i>tōn<b>zh</b>ī.</i>                       |
| 39. <i>sorgū.</i>                        | 75. <i>tōngā.</i>                               |
| 40. <i>zh̥ip'cū.</i>                     | 76. <i>tōnrūk'.</i>                             |
| 41. <i>zh̥ǎqsh̥ik'.</i>                  | 77. <i>tōbdūn.</i>                              |
| 42. <i>zh̥ǎgn̄is, zh̥ǎqn̄is.</i>         | 78. <i>tōnrgyǎt.</i>                            |
| 43. <i>zh̥ǎqsūm.</i>                     | 79. <i>tōnrgū.</i>                              |
| 44. <i>zh̥ǎ<b>zhbzh</b>ī.</i>            | 80. <i>rgyucū.</i>                              |
| 45. <i>zh̥ǎñā.</i>                       | 81. <i>kyǎqsh̥ik'.</i>                          |
| 46. <i>zh̥ǎrūk'.</i>                     | 82. <i>kyǎqn̄is, kyǎgn̄is.</i>                  |
| 47. <i>zh̥ǎbdūn.</i>                     | 83. <i>kyǎqsūm.</i>                             |
| 48. <i>zh̥ǎbgyǎt.</i>                    | 84. <i>kyǎ<b>zhbzh</b>ī, kyǎq<b>zhbzh</b>ī.</i> |
| 49. <i>zh̥ǎrgū.</i>                      | 85. <i>kyagā.</i>                               |
| 50. <i>gǎpcū.</i>                        | 86. <i>kyarūk'.</i>                             |
| 51. <i>gacik'.</i>                       | 87. <i>kyǎbdūn.</i>                             |
| 52. <i>gan̄is.</i>                       | 88. <i>kyǎbgyǎt.</i>                            |
| 53. <i>gasūm.</i>                        | 89. <i>kyǎrgū.</i>                              |
| 54. <i>gǎ<b>zhbzh</b>ī.</i>              | 90. <i>rbūkcū.</i>                              |
| 55. <i>gañā.</i>                         | 91. <i>koqsh̥ik'.</i>                           |
| 56. <i>garūk'.</i>                       | 92. <i>kogn̄is, koqn̄is.</i>                    |
| 57. <i>gǎbdūn.</i>                       | 93. <i>koqsūm,</i>                              |
| 58. <i>gǎb'gyǎt.</i>                     | 94. <i>ko<b>zhbzh</b>ī, koq<b>zhbzh</b>ī.</i>   |
| 59. <i>gǎrgū.</i>                        | 95. <i>kobgā.</i>                               |
| 60. <i>ṭūkcū.</i>                        | 96. <i>korūk'.</i>                              |
| 61. <i>rǎqsh̥ik'.</i>                    | 97. <i>kōbdūn.</i>                              |
| 62. <i>rǎgn̄is, rǎqn̄is.</i>             | 98. <i>kōbgyǎt.</i>                             |
| 63. <i>rǎqsūm.</i>                       | 99. <i>kōrgū.</i>                               |
| 64. <i>rǎ<b>zhbzh</b>ī.</i>              | 100. <i>rgyā.</i>                               |

103. <i>rgyā sūm.</i>	700. <i>ṛdānrgyā.</i>
106. <i>rgyā trūk'.</i>	800. <i>rgyātrgyā.</i>
154. <i>rgyā gāz<b>h</b>bzhī.</i>	900. <i>rgūprgyā.</i>
200. <i>nīp'gyā, nyīp'gyā.</i>	1000. <i>ston.</i>
300. <i>sūmgyā.</i>	1368. <i>ston-sūmgyā-</i>
400. <i>zhīp'gyā.</i>	<i>rābgyāt.</i>
500. <i>gāp'gyā.</i>	6541. <i>stontrūk-gāpgyā-</i>
600. <i>trūkrgyā.</i>	<i>zhāqshūk'.</i>

Half is *phēt* or *phēnān*. *phēnān* subtracts half from a number, thus: *phēnān zbzhī*, three and a half: *phēnān ṛdān*, six and a half.

Numbers follow the word qualified.

## ADVERBS

### Place

here, <i>dīr, diltēk', dīka, dyūē,</i>	nowhere, <i>gārān</i> , with nega-
<i>dyūa.</i>	tive.
there, <i>er, ēltēk', ēka.</i>	inside, <i>nānīnuk.</i>
where, <i>gār, gāltēk', gēika.</i>	far, <i>thaqrīs.</i>

### Time

now, <i>dāre'.</i>	on fourth day, <i>zhāq zbzhī.</i>
then, <i>dēi wāqzla.</i>	yesterday, <i>gondē.</i>
when, <i>nām.</i>	day before yesterday, <i>khārt-</i>
never, <i>māna</i> , with negative.	<i>sān zhāq.</i>
to-day, <i>dirīn.</i>	day before that, <i>dānma</i>
to-morrow, <i>āskē'.</i>	<i>zhāq.</i>
day after to-morrow, <i>nānis.</i>	

### Others

thus, <i>dyūtsuga.</i>	yes, <i>ōna</i> , or repetition of
in that way, <i>etsuga.</i>	verb.
how, <i>gātsuga.</i>	not, <i>ma</i> , or repetition of verb
much, <i>mānmo.</i>	with negative.
why, <i>cāa.</i>	.

In the word *gāltēk'* the *a* is as *u* in but, but prolonged.

## PREPOSITIONS

(The case governed is shown in brackets ; gen. = genitive, nom. = nominative.)

from, <i>kāna</i> (gen.), <i>na</i> .	beside, <i>shitea</i> , <i>shītēa</i> , <i>shanla</i> ,
in, <i>-āñ</i> (gen.), <i>-nūk</i> , <i>-anūk</i>	<i>chanla</i> , <i>dēr</i> (all gen.).
(gen.).	with (along with), <i>na nyambo</i>
before, <i>snā</i> (gen.).	or <i>nāñ nyambo</i> (nom.);
behind, <i>rgyabna</i> (gen.).	(of instrument), <i>nāñ</i>
upon, <i>kā</i> (gen.).	(nom.).
under, <i>yoga</i> (gen.).	for sake of, because of, <i>phia</i> ,
	<i>pharēs</i> (gen.).

## CONJUNCTIONS

*yāñ*, and.

*wāsāñ*, than.



SENTENCES

1. *Khīrī mīn cī in ?* Thy name what is ?
2. *Dī stei nāsō tsāmpa in ?* This horse's age how much is ?
3. *Dī kāna Khācūl tsāmtsik thāgrīns in ?* Here from Kashmir how-much far is ?
4. *Khīrī ātī khānmā phrū tsām yūt ?* Thy father's house (in) sons how many are ?
5. *Dirīn nā ma thāgrīns na dūlē yoñs.* To-day I very far from walking came.
6. *Nnī ātā tshāntsēi bātshās khoi āchē (nōmo) na nyambo bāqston bās.* My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. *Kārpo stēi zgāo nānnuk yūt.* White horse's saddle inside is.
8. *Stēi kā zgā toñ.* Horse upon saddle put (give).
9. *Nās khoi phrūa māñmo rdūñs.* I his boy much beat.
10. *Eus rī goe kā nōr bālāñ tshoēñ yūt.* He hill's top upon goats bulls grazing is.
11. *Eu stēi kā lāqstshāksi yoga dūksē yūt.* He horse upon tree beneath seated (having sat) is.
12. *Khoi phonō khoi āchē wāsāñ chopo in.* His brother his big-sister than big is.
13. *Dī rinpo shmāl phlēññ sūm in.* That's price rupees half three (two and a half) is.
14. *Nnī ātā e tshāntsēi nāñpeññ dūgēt.* My father that shall house in sits (lives).
15. *Dī shmālpo kou toñ.* This rupee him give.
16. *Dī shmālñ khoi kāna lñ.* These rupees him from take.
17. *Khou māñmo rdūñ yañ thakpa nāñ cīñ.* Him much beat and rope with tie.
18. *Dī chūdonpeññ na shū phīñ.* This well-in from water draw (out of this well).

19. *Ñnī snā dāl* (or *doñ*). Me before walk.

20. *Sui phrū khīrī rgyabna yonēt*. Whose boy thee behind comes ?

21. *Khērēs dyū sui kāna ñnyose khyōns* (or *khyōs*). Thou this whom from having-bought brought ?

22. *Gronēi hātīpa cigi kāna khyōns* (*khyōs*). Village-of shopman one from brought.

*Notes.*—2, 7, 8, 11. Note *g* (cerebral *sh*). 6. *Āta tshūntse*, little father, i.e. uncle. 7. *Zgāo* for *zyā*, because the word is definite. 10. The *r* in *rī* is pronounced almost like *rz* or *rz*. 11. *Dūkēn yūt*, would mean in the act of sitting down ; *dūksē yūt*, is having sat, is seated.

### THE PRODIGAL SON

*mī cigi būtsa nyis yotpin ; tshūntsēs khūrī*  
man one-of sons two were ; small his

*ātā zēs “yōns-khānī-po nārāna toñ,” khos khoña*  
father-to said “having-come-one me-to give,” he them-to  
*rānī sāq nōrzānpō zgosē tañs : zhāq khāciga*  
own all property having-divided gave : days few-to  
*tshūntsē phrūs sāq zdāmse thāgrīns yulceñ*  
small boy all having-gathered far country-a-in\*

*soñ yañ eanūk ruñī nōrzān sāq tsōqpo laseñ*  
went and it-in own property all evil work-in  
*spūs ; nām sāq khārcī bā tshārbāna dē*  
wasted ; when all spending make was-finished that  
*yulpeñ chūpo zānrkon soñ, cho shānte*  
country-in great famine went (became), very straitened

*soñ, dē yurpeanūk dūkhān cigi shītea soñ,*  
became, that country-in dweller one near went,  
*khos khūrī zhīññānūk phāq tshūā tañs ;*  
he his fields-in swine to-graze gave (sent) ;

*khoa rgosētpa (or rgosētpin) norūñs zākhānpoe*  
him-to it-was-necessary goats eating

*kāna khūri ltoa wān skānūk', yān susān*  
 from his belly also he-will-fill, and anyonesoever  
*khoa tañma mētpa. nām khoa hōsh*  
 him-to giving not-was. when him-to sense  
*yōsēna (yōnsēna) zērbā ryākh (ryāqs) "ñnī ātī*  
 having-come to-say began "my father's  
*khānmā tsāmtsik yoqpō cigis ltoa skānsē*  
 house how-many servants one belly having-filled  
*ṭākī zēt, nā dīanūk lltōkse shīt,*  
 bread eat, I herein having-hungered am-dying,  
*nā lañse nārī ātī shītea chok', yañ khoa*  
 I having-risen my father near will-go, and him-to  
*zērūkh (zērūk') nās Khūdā na yārī nyēspa bās,*  
 will-say I God and your sin did,  
*nā snei (snā) tsoqspo ma lūs yārī bātshā*  
 I in-future equal not remained your son  
*zērūk', yārīs nā kañkōl cigā zhōk'." khō*  
 they-will-say, you me labourer one keep." he  
*lañsēna khūrī ātī shītea soñ, khō thāgrīnsla*  
 having-risen his father near went, he far  
*yōtpin dē kāna khoi ātās thoñ yān bāñ khīrēna*  
 was that from his father saw and having-run  
*.khorāñ skēnzhūks khyōns. phrus zēs "nās Khūdā*  
 his neck-embrace brought. son said "I God  
*na yārī nyēspa bās, nā snei tsoqspo ma*  
 and your sin did, I in-future equal not  
*lūs yārī bātshā zērūk'." ātās zēs*  
 remained your son they will-say." father said  
*"llyāgmoyena llyāgmo gāncēk khyōnse khoa*  
 "good-from good garment having-brought him-to  
*skon yāñ khoa kāpshe gāñ skon, yāñ*  
 put-on, and him-to shoes also put-on, and  
*lāqpaūla sūrdāps shik' toñ, hālcān llāñ phrūik*  
 hand-to ring one give fat bull son

*khyoñse sot, ñās zok' yāñ thādūk,*  
 having-brought kill, we shall-eat and shall-rejoice,  
*cī phārēs ññī dī phrū shīsētpin yāñ son,*  
 what for my this boy was-dead and lived  
*storbin dārē thop."*  
 was-lost now 'was-obtained."

*khoi chō phonō zhīñsāñ yotpin khāñmī*  
 his big brother field-in was, house  
*shitea llēwāna llū tañmī skāt' cik'*  
 near having-arrived song giving-of noise one  
*tshūr, yoqpo cik' ciga "yoñ" zēre*  
 heard, servant one one "come" saying  
*khyoñse trīs cī soñ khos*  
 having-brought asked what went (happened) he  
*zēs "khīrī tshīntse phonō yōs yīñ khīrī*  
 said "thy little brother came and thy  
*ātās hālčāñ llāñ phrūik sās, dī phīa khos*  
 father fat bull son-a killed, this for he  
*llañto phrūik sās phrūla rgyala bāse*  
 calf son-a killed son-to well having-made  
*llās." kho khā yoñs yāñ nāñuk chēsñī ma*  
 saw." he anger came and inside wish not  
*yōs. ātās zgoa sōse khoa lltsābā*  
 came. father outside having-gone him to-explain  
*ryādkhs, khos zēs "lltos ñās lō disok cik'*  
 began, he said "see I years such some  
*yārī khīdmāt bās, yārēs nā māna rābāq*  
 your service made, you me ever she-goat  
*cigi ruig ma tañs tā ñās nārī rgakhāññ*  
 one-of young-one not gave that I my love-ers  
*na nyambo thatēñ dūktūk'; khīrī dī phrū*  
 with being-glad may-sit; thy this son  
*yoñ mana, dyūs khīrī yotpī norzāññ*  
 came when, he (who) thy being properties

*rōqshkyēlūnla* (*lolimoūnlu*)      *tañse*      *spus*      *yērēs*  
 harlots-to      having-given      wasted      you  
*khoi*      *phia*      *hālčān*      *llāñ*      *phrāik'*      *sās.*"      *ātās*  
 his      for      fat      bull      son-a      killed."      father  
*zēs*      "būtshā      khērāñ      na      malpa (or bārābār)      nā  
 said      "son      thou      then      always      me  
*nāñ nyambo*      *yūt.*      *cī*      *ñnī*      *yotna*      *dō*      *khīrī*      *in,*  
 with      art.      what      mine      is      that      thine      is,  
*āmmau*      *thātpau*      *rgyēlu*      *inmapā,*      *cī*      *phārēs*      *khīrī*  
 but      rejoicing      good      was,      what      for      thy  
*dī*      *phonō*      *shīpin*      *dārē*      *yan*      son,      *storbinmapa*  
 this      brother      had-died      now      also      lived,      lost-was  
*yāñ*      *thop.*"  
 also      was-obtained."

*Notes.*—*zhāq khāciga*, in a few days, *khācik'* follows its noun. *khaciga* is dative. *yulceān*, *ce* for *ci* contracted from *cik'*, one; here indefinite article. *yulpeāñ* from *yulpo*, country, and *-āñ*, in. Note cerebral *ç* in *chō*, very. *dūkhāñ* for *dūkkhāñ*, sitter, dweller. *tshāā tañs*, sent to graze; purpose may be expressed by *phia* or *pharēs*, for the sake of, with gerundive infinitive. *skāñūk'*, future, for "that he should fill". *susāñ*, *-añ* indicates -ever. *yārī bātshā zērūk'*, that people should call me your son. *thāqriñsla*, far; note use of *la*. *llyāgmoyena llyāgmo*, good from good, the best. *thop*, was obtained, Hindi *mīlā*. *skāt'*, voice, noise, language. *rgyālu bāse*, good having made; *bāse* practically means "considering"; cf. Pānjābī, *mārā kārke chādēā*, bad having made (i.e. considering or believing it bad) he left it. *thātēñ dūktūk'*, shall, i.e. may, keep on rejoicing.

## VOCABULARY

- a, an, *cik'*; -*ik'*; see "one".  
 able, be, *khyūtcās* w. ger. inf.  
 about, *phīa*, *phārēs*, both w. gen.; see "for".  
 account, *hīsāp'* (Urdu *hīsāb*).  
 advisable, be, *rgoṣhās* w. ger. inf.  
 affair, matter, *tām*, *spēra*.  
 after, prep. *rgyaba* w. gen., adv. *rgyap'na*; after that, then, *dē kāna*.  
 again, *yāñ*.  
 age, *nasō*.  
 agree, *nyancās*.  
 air, *llūnpō*.  
 all, *sāq*, *tshañma*.  
 allow, give leave, *rokhsāt tañcās* (Urdu *rākhāt*); allow to, *cūkcās* w. root of verb.  
 almond, *badām* (Urdu *bādām*).  
 alone, *cik' cik'* (one one).  
 also, *wāñ*.  
 always, *malpa*, *bārābār* (Urdu).  
 ancient, *shnyñma*.  
 and, *yāñ*, *na*.  
 anger, *khā*, *khā*.  
 angry, to be, *khā yoncās* (anger to come).  
 ankle, (*kañ*)*tshiks*.  
 annoy, *zgrāncās*.  
 answer, n., *jawāb* (Urdu *jāwāb*); v., *jawāb tañcās*.  
 ant, *khārkhūtā*.  
 anyhow, *gātsuga*.  
 anyone, *sū*, *sū cik'*; anyone whosoever, *susāñ*.  
 appear, *thoncās*.  
 apple, *kūshū*.  
 apricot, *cūbī*.  
 arise, *lañshās*.  
 arm, n., *phyāqpa*.  
 around, *khorpō* w. gen.  
 arrive, *llēpcās*.  
 ascend, *zyāqcās*.  
 ask, *trīcās*; ask for, *shtsōtcās*.  
 ass, *boñbū* (male or female); male, *boñpho*; female, *boñmo*.  
 assist, *mādād bacās* w. dat. (Urdu *mādād*).  
 attempt, v., *shtamcās*.  
 await, *dāñ bacās*.  
 awaken, trans. and intrans., *tsātcās*.  
 back, n., *shāl* (the *l* in this word is very liquid or dental).  
 bad, *tsoqpō*.  
 bag (cloth), *zguwū*; (leather, big), *kyēlba*; (do., small), *kyēlbū*.  
 baggage, *cālāq*.  
 balances, *ṭakari* (? Panj. *trākṛī*).  
 bald, *phāṭā*.  
 ball (wooden for polo), *polō*.  
 bank (of river, etc.), *zūr*.  
 bark (of tree), *shām brākhs*.  
 bark, v., *zūkcās*.  
 barley, *nās*.  
 basket, *tsēpo*.  
 bat (animal), *tshānbī*.  
 be, *yocās*, *incās*.  
 beak, *khāmcū*.

- beam of wood (large), *mārdūn*; (small), *phyēms*.  
 bear, n., *drēnman* (au, as English "awe").  
 beard, *smŷānrā*.  
 beat, *rdāncās*.  
 beautiful, *rdēmo*; see "good".  
 become, *chācās*, *chēcās* (i.e. go).  
 bed, *carpa* (Urdu *cārpāi*).  
 bee, *toñzē*.  
 before, *snā*, *snānla*, w. gen., adv., do.  
 beg, *ltsāncās*.  
 begin, *ryāqshās*.  
 behind, *rgyaba* w. gen.  
 behold, *lltacās*.  
 belly, *lltoā'*.  
 below, *yoq* w. gen. (or *yoga*), adv. *yoqtūk*.  
 beside, *shītea*, *shānla*, *dēr*.  
 big, *chopo*, *chō* or *cho*, *rgyālpo*.  
 bind, *cīncās*.  
 birch, *stāqpa*; birch bark, *kroa*.  
 bite, *cācās*.  
 bitter, *lhāntē*.  
 black, *nāqpo*.  
 blind, *zhārbā*.  
 blood, *khṛāq*.  
 blue, *shānpō*; sky-blue, *nām-doq*.  
 body, *rgō*.  
 boil (cook), *skolcās*.  
 bone, *rūspā*.  
 book, *shōqbū*, *shōgbū*.  
 boot, *kāpshā*.  
 born, be, *skyēcas*, *ldāncās*.  
 bowl, metal, *mār(h)*; wooden, earthen, *photō*.  
 boy, *phrū*, *būtshā* (latter especially son).  
 branch, *yāldāq*.  
 bread, *ṭārkī*, *ṭākī* (ai in *ṭārkī*, like a in "man"—Aryan word).  
 break, *cāqcās*; see "cut".  
 breast, *brāñ*; woman's, *pipī(h)*.  
 bridge, *zāmbā*; rope do., *llcūkzām*.  
 bridle (rein), *strāp*.  
 bring, *khyōncās*.  
 brother, *phonō*.  
 buffalo, *mahē bālāñ* (*mahē*—Aryan word).  
 bug, *cārī*.  
 build, *shṭsikcās*.  
 bull, *llāñ*, *bālāñ* (*bālāñ* is also cow).  
 bullet, *rñḍī*.  
 burn, trans., *tūkcās*; intrans., *dūkshās*.  
 butter, *mārḥ*; butter-milk, *dārba*.  
 buy, *nyōcās*, *ñnyōcās*, *ñnyūcās*.  
 calf (animal), *llañto*.  
 calf of leg, *zgīma*.  
 call, *yoñ zērcās*, i.e. say "come".  
 camel, *shābōñ*.  
 carpenter, *shūmkhāñ*.  
 carpet, *sātrāñj* (Urdu *shātrāñjī*)  
 cast, v., *phañcās*.  
 cat, *bilā* (male or female—an Aryan word).  
 catch, *zūncās*.  
 causative, to make verbs causative *cūkzās* is used with the root; see "permit".

cause, v. trans., *cūkcās* w. root  
of other verb.

cave, *bāhō*.

chain, n., *scāqthār*.

chamber, *nāñ*.

change, *spocās*.

cheat, *dūkha tañcās* (Hindi  
*dhōkhā*).

cheek, *rdoñ* (face).

chemise (shirt), *kūrtāñi* (Hindi  
*kūrtā*).

chenar-tree, *shāñrgyāl*.

chicken, *bīa phrū*.

child, *phrū*.

chin, *kūksko*.

clean, adj., *kārpo* (i.e. white),  
*sāfa*, *sāñsāñ* (Urdu *ṣāf*, *ṣāfā*);  
v. trans., same with *bacās*,  
make.

clock, *bāzha* (Hindi *bāje*); look  
at one's watch, *ñimā ltacās*;  
i.e. see day.

cloth, *rās*; see "garment".

clothe oneself, *goncās*; clothe  
someone else, *skoncās*.

cloud, *sprin*; v., cloud over,  
*nām khōrcās*.

cock, *biā*, *biaphō*.

cold, be, *khyāqshas*, *khyēqshas*;  
n., *grāñmo*.

collar, *goñrtsā*.

collect, *zdāmcās*, *jāma bacās*  
(Urdu *jāma*).

come, *yoñcās*.

command, *hūkm tañcās* (Urdu  
*hūkm*).

compassion, *ñsāp* (Urdu *ñṣāf*).

complain, *ārzi tañcās* (Urdu  
*ārzi*).

conceal, *zdokcās*.

conclude (finish), *tshār cūkcās*;  
be concluded, *tshārcās*.

conquer, *rgyālcās*.

content, *norō*; see "good".

cook, v. (in water), *skolcās*;  
bake bread, *shcocās*.

corn (wheat), *krōh*.

correct, adj., *thik'* (Hindi *thīk*);  
v. trans., *thik' bacās*, *thig  
bacās*.

cost, *rñ*.

cough, n., *khokhs*; v., *khokh-  
shās*.

country, *yul*, *yulpo*; see  
"village".

cow, *bā*.

cry, v., *ñūcās*.

cup, *karē*.

cut (cloth), *cātcās*; (hair),  
*brāqcās*; other things, *cāq-  
cās*; see "break".

damage, n., *notpa*.

dance, *stsēcās*.

dark (light failing), *thūp*;  
become dark, *thūp chēcās*.

day, *ñimā*, *zhāq*; see "to-day",  
"to-morrow", "yesterday".

deaf, *gūt*.

dear (loved), *scēs pa*; (not  
cheap), *ñntsē*.

deceive, *dūkha tañcās* (Hindi  
*dhōkhā*).

deep, *khāmbū*.

descend, *bāpshās*.

descent, *thūrbāps*.

desert, leave, *phūte tañcās*.

desire, *rgoshās*; see "neces-  
sary".



destroy, *shik'cäs*, *phāna bacäs*  
(Urdu *fānā*).

devil, *drē(h)*.

dew, *zūpa*.

die, *shicäs*.

dirt, *trima*.

dirty, *nāqpo*, *trimacän*, *stsöqpo*.

dispute, *ṭāñ*; v., *ṭāñ tañcäs*.

divide, *zgocäs*.

do, *bacäs*.

dog, *khī*; female do., *khimo*.

door, *zgō*.

down, *yoq*, *yoqtük'*, *thür*,  
*thürük'*.

draw, pull, *thēncäs*; draw  
water, *phūncäs*, *phīcäs*.

dream, n., *nīlām*; v., *nīlām*  
*llācäs*.

drink, *thūncäs*.

drop of water, *cañthī*.

drug, *smān*.

dry, adj., *skambo*; become dry,  
*skamshäs*.

dumb, *shkändik'*.

dust, *sa sūp*; dust in air,  
*tshūma*.

duty, use *rgoshäs*, be necessary,  
advisable, or word for "good".

ear (part of body), *shnū*; (of  
corn), *snima*.

early, *mōtük*.

earth, *sā*; land, *zhūñ*; see  
"field".

east, *shārsa*.

easy, *yañmo*.

eat, *zacäs*.

egg, *thül*.

eight, *rgyāt*.

eighteen, *cūggyāt*.

eighty, *rgyacū*; eighty-one,  
*kyāqshik'*; eighty-two, *kyāq-*  
*nyis*, *kyāgnyis*; eighty-three,  
*kyāqsūm*; eighty-four, *kyāq-*  
*zbzhī*, *kyāzbzhī*; eighty-five,  
*kyagā*; eighty-six, *kyarük'*;  
eighty - seven, *kyābdūn*;  
eighty - eight, *kyābgyāt*;  
eighty-nine, *kyārgū*.

elbow, *krimokhs*.

elephant, *llāñphoce*.

eleven, *cūkshik'*.

embrace, n., *skīnzhüks*; v.,  
*shīnzhüks khyoñcäs*.

equal, *ḍāṇḍa*; equal to, i.e.  
of sufficient merit for,  
*tsoqspo*.

error, *gālāt* (Urdu).

everyone, *su sāq*; see "all";  
everything, *cisāq*; every-  
where, *ga mältsha*.

expel, *phīcäs*, *phūncäs*.

explain, *lltsāpcäs*.

extinguished, be (fire), *mē(h)*,  
*shicäs*.

eye, *mīk'*, *mīk(h)*; eyelid,  
*mīkshpākhs*; eyelash, *mīk-*  
*shūq*; eyebrow, *smūma*;  
eyeball, *rgyālmo*.

face, *rloñ*.

fade, *skamshäs*; see "dry".

fall, v., *hyaña chēcäs*, *zgīrie*  
*chēcäs*.

false, *rzon*, *rzon jan* (man).

family, *zānzos*.

famine, *zānrkon*.

far, *thāqrīns*.

fast, n., *rozā* (Urdu); v., *rozā*  
*dūkčäs* (i.e. sit).

fast, adj., *khäsär*, also *bāncān*  
(runner).

fat, *hālcān*.

father, *āta*.

fear, v., *zhikshās*.

fever, *lūtpa*, *chāccū*.

few, *khācuk'*.

field, *zhin*.

fifteen, *cogā*.

fifty, *gapcū*; fifty-one, *gacik'*;

fifty-two, *ganyis*, *ganis*;

fifty-three, *gasūm*; fifty-

four, *gāzhbzhi*; fifty-five,

*gañā*; fifty-six, *garūk'*;

fifty-seven, *gābdūn*; fifty-

eight, *gāb' gyāt*; fifty-nine,

*gārgū*.

fight, n., *tañ*; v., *tañ tañcās*.

fill, *skañcās*.

finger, *zū(h)*.

fire, *mē(h)*; fireplace (Hindi

*cālā*), *thāp*; v. (a gun),

*tuāq tañcās*.

fish, *nyā(h)*.

fist, *mālūp*.

five, *gā*.

flea, *kišhik'*.

flour, *bāqphé*.

flow (water), *dūlēn dūkcās*,

*dūlcās*.

flower, *mēndūq*.

fly, n., *pīshu*; v., *phūrcās*.

foot, *kañma*.

for, for sake of, because of,

*phā*, *phārēs*, w. gen.

forehead, *sprālbā*.

forget, *rjētcās*.

forgive, *māphi bacās* (Urdu

*mā'āfi*).

forgiveness, *māphi*.

forty, *zhip'cū*; forty - one,

*zhāqshik'*; forty-two, *zhāq-*

*nis*, *zhāgnis*; forty-three,

*zhāqsūm*; forty-four, *zhā-*

*zhbzhi*; forty-five, *zhāñā*;

forty-six, *zhārūk'*; forty-

seven, *zhābdūn*; forty-eight,

*zhābgyāt*; forty - nine,

*zhārgū*.

four, *zbzhī*.

fourteen, *cūzbzhī*.

Friday, *shūkkūr*, *jūma* (Panj.

*shūkkār*, Urdu *jūm'a*).

friend, *rgākhān* (from *rgā*,

love).

frog, *zbālpa*.

from, *kāna*, *na*.

fruit, *phālu*.

full, *skāñse*; see "fill".

garden, *bāq*.

garment, *gūncā*, *gūncēk'*.

gather, *zāmcās*, *jāma bacās*

(Urdu *jāmā'*).

ghi, *zhūt mār(h)*.

gift, *mām* (Urdu *mām*).

girl, *bomō*.

give, *tañcās*.

glass, *shisha* (Urdu); see

"mirror".

go, *chūcās*, *chēcās*; past, *soñ*;

also *dūlcās*, *drūlcās*.

goat, *rāskyēs*, *nor*; female do.,

*rābāq*.

God, *Khūdā*, *Ālla* (when in-

flected form required *Khūdā*

is used, not *Ālla*).

gold, *sēr*.

good, *rgyalba*, *llyaqmo* (*llyaqmo*,

- llyagmo*), *noro*, *rgëla*, *rgela*,  
*rgyala*.  
 grandfather (either side), *apo*.  
 grandmother (either side), *api*.  
 grandson (either side), *tshō*.  
 grape, *rgün*.  
 grass, *sḥtsoa*.  
 graze, trans. and intrans.,  
*tshocäs*.  
 great, *chō*, *chopo*, *chäpo* (c some-  
 times cerebral).  
 green, *shünpo*.  
 grind (corn, etc.), *thäqcäs*.  
 ground, n., *sā*, *zāmīn* (Urdu).  
 gun, *tuäq*.  
 hair, *ryël*.  
 hairy, *ryëlcän*.  
 half, *phēññ*, *phēt'*.  
 hand, *läqpa*.  
 harlot, *lolimo*, *roqsḥkyël*.  
 he, *khō*.  
 health, in good, *rgyala*; see  
 "good".  
 hear, *tshürcäs*, *nyäncäs*.  
 heart, *shññ*.  
 heat, n., *tshät*; v., *strocäs*.  
 heavy, *scinṭe*.  
 heel, *sḥtñima*.  
 hen, *biä*, *biāmo*.  
 her (gen.), *khoi*; (acc.), *khō*,  
*khoa*.  
 here, *dīr*, *diltēk'*, *dyūe*, *dyāa*,  
*dika*.  
 hill, *rī*.  
 him, *khō*, *khoa*.  
 hinder, *skilcäs*.  
 his, *khoi*.  
 hit, *rdüncäs*.  
 horse, *štā*.  
 hot, *tshänté*.  
 house, *khyäñma*.  
 how, *gätsuga*; how much,  
 many, *tsämtsik*, *tsämpa*,  
*tsäm*.  
 hungry, be, *lltokcäs*.  
 hunt, *llñs bacäs*; thing  
 hunted, *llñs*.  
 huqqa, *cilim* (Urdu *cilām*).  
 I, *ñä*.  
 ibex, etc., *skin*, *sha(h)*.  
 in, prepositional suffix, *-än*, *-ä*,  
*-nük*.  
 inhabitant, *dükhän*, *dükkhän*  
 (sitter).  
 inside, adv., *näñños*, *nañños*  
*lltik'*.  
 join, *zbräqcäs*, *thütcsäs*.  
 jump, v., *choñshas*, *choñspan*  
*cäcäs*.  
 keep, *zhäkcäs*.  
 kernel, *sḥtsü*.  
 key, *kulik*.  
 kill, *sätcäs*.  
 knee, *puksmo*; kneecap, *mëloni*.  
 kneel, *pügzgäña dükcäs*.  
 knife, *grī*.  
 know how to, *nyäncäs* w. ger.  
 inf.  
 knuckle, *tsiks*.  
 labourer, *känköl*.  
 ladder, *käska*.  
 lamp, *sär*.  
 land, *zhññ*.  
 laugh, v., *rgotcäs*.  
 lazy, *dorde mëtkhän*.  
 leaf *loma(h)*.  
 leg (between hip and knee),  
*shäsna*; see "calf", "shin".

lift, *khārcās*, *thyaqcās*.  
 light, n., *ōt*; adj. (not dark),  
*yañmo*.  
 lightning, *llōq*.  
 lip, *khālpāq*; upper lip, *goñma*  
*khālpāq*; lower lip, *yoqma*  
*khālpāq*.  
 little, a little, *ñuntse*, *rzashik'*,  
*rzāspās*; see "small".  
 live (dwell), *dūkcās*; (be alive),  
*soncās*.  
 living, *sonte*.  
 long, adj., *riñmo*.  
 look, *llthācās*, *thoñcās*.  
 lose, *skēlcās*; be lost, *storcās*.  
 lota (brass vessel), *kārī*.  
 louse, *shuk'*.  
 love, n., *rgā*; v., *rgalūks*  
*bacās*.  
 lower, *yoqma*, *yogma*.  
 lukewarm, *drīñmo*.  
 mad, *drēbyēr*.  
 make, *bacās*.  
 man, *mī*.  
 manure, *lūt*.  
 many, see "much"; how many,  
 see "how".  
 marriage, *bāqston*.  
 matter, affair, *spēra*, *spērēk'*,  
*tām*.  
 me, *nā*.  
 micturate, *llcñ tañcās*, *phīsta*  
*tañcās*; see "outside".  
 middle (in the), w. gen. (i.e.  
 between), *bār*, *shkūl*; adj.,  
*bārpa*, *shkūlpa* (i.e. middle  
 one).  
 milk, *ārjēn*.  
 mirror, *āina* (Urdu *āina*).

Monday, *tsāndrāl* (Aryan  
 word).  
 monkey, *spērī*; female do.,  
*spērmo*.  
 moon, *lzañmo*.  
 morning, *mōtūk*, *śñamo*.  
 mother, *āma*.  
 mourn *mūcās*, *mātām bacās*  
 (latter especially applied to  
 mourning during Muhar-  
 ram).  
 moustache, *sāmdāl*.  
 mouth, *khālpāq* (also lip).  
 much, *mañmo*; how much, see  
 "how".  
 mud, *ldōq*; for plastering,  
*qālāq*.  
 mulberry, *osē(h)*.  
 my, *inī*.  
 nail (of finger or toe), *śñmo*;  
 (of metal), *zēr*.  
 name, n., *miñ*.  
 navel, *lltā*.  
 near, *nimo*.  
 necessary, be, *rgoshās*.  
 needle, *khāp*.  
 neigh, *boshās* (w. *shūtā*, *štā*, as  
 nom.).  
 never, *mana* w. neg.  
 nine, *rgū*.  
 nineteen, *cūrīgū*.  
 ninety, *rūkcū*; ninety-one,  
*koqshuk'*; ninety-two, *koqnis*,  
*kognis*; ninety-three, *koq-*  
*sūm*; ninety-four, *koqzbzhī*,  
*kozbbzhī*; ninety-five, *kōbga*;  
 ninety-six, *korūk'*; ninety-  
 seven, *kōbdūn*; ninety-eight,  
*kōbbgyāt*; ninety-nine, *kōrgū*.

nipple, *pipū(h)*.

no, 'not, *ma*, *mī*, w. neg. of

verb; is or are not, *mēt*, *min*.

noise, *skāt'* (voice).

nose, *snāmtshāl*.

now, *dāre*.

nowhere, *gārān* w. neg.

obtained, be, *thopčās*.

old, *apo*, *rgāskhān*, *chī mī*.

on, prep., *kā*.

one, *cik'*.

ordinary, *chon*.

our; thine and ours, *nātī*; ours,

not thine, *nācī*.

outside, adv., *zgō*, *phīsta*.

pain, n., *zërmo*.

pair, *zūn*.

palm of hand, *liphāt*.

pause, *thēm bacās*, *gyër bacās*.

pay, n., *lla(h)*, *tālāb* (Urdu).

pear, *nyoŭl*.

pen, *qālām* (Urdu).

pepper (red), *nyërma*; (black),  
*riľbū*.

permit, *cūkcās*, with root of  
other verb.

perspiration, *shmāl*, *tshātpa*.

pice, *pěně(h)*.

place, n., *māltsha*; v., *zhāqcās*.

plant, v. trans. (of trees),  
*tsūkcās*.

plaster (with mud), *qālāq  
bacās*.

plough, n. (parts), *shōl*, *shōl  
da*; v., *zhīn shmūcās*, *shmōs  
bacās*.

poplar, *zbyërpa*.

pray, *phyāq bacās*.

prayer, *phyāq*.

press, v. trans., *nāncās*.

price, *rīn*, *rīnpo*.

property, *nōrzān*, *nōrzānpo*.

pull, *thēncās*.

push, *phulcās*.

put on (clothes), to oneself,  
*goncās*; to someone else,  
*skoncās*.

quickly, *lāyor*.

rain, *chārpa*; v., *chārpa  
yōncās*.

ram, *phulāqs*.

raw, *ma tshōskhān* (not well  
cooked or unripe).

read, *sīlcās*.

red, *mārpo*.

rejoice, *thātcās*.

rejoicing, *thātpaī*.

relate, *go cūkcās*.

remain (metaphorical, be con-  
sidered), *lāshās*.

rice, *brās*.

ride, *zhōncās*; cause to ride,  
*skyoncās*, *zhōn cūkcās*.

rind, *spīs*.

ring, n., *sūrdāps*.

ripe, *tshōskhān*.

river, *rgyamtso*.

rope, *thakpa*.

rub, *skucās*.

run, *bañ tañcās*, *bañ khircās*;  
run away, *shorcās*.

rupee, *shmāl*, *kīrmo*, *dābāl*.

saddle, *zgā*.

salt, *tshā*.

sand, *byēma*.

Saturday, *shīnshēr* (Aryan  
word).

say, *zērcās*.

scratch, v., *brāpcās*.

see, *llacās*, *thoñcas*.

seed, *son*.

self (myself, himself, etc.), *rāñ*.

send, *kālcās*.

sense, *hōsh* (Urdu).

servant, *yoqpo*, *naukār* (Urdu).

serve, *khīdmāt bacās*.

service, *khīdmāt* (Urdu).

seven, *ṛdūn*.

seventeen, *cābdūn*.

seventy, *rdāncu*; seventy-one,

*tōncik'*; seventy-two, *tōn-*

*nyis*; seventy-three, *tōnsūm*;

seventy - four, *tōnz**zb**zhī*,

*tōzbzhī*; seventy-five, *tōngā*;

seventy-six, *tōnrūk'*; seventy-

seven, *tōbdūn*; seventy-eight,

*tōnrgyāt*; seventy - nine,

*tōnrgū*.

sew, *tsēmcās*.

she, *khō*.

sheep, *lūk(h)*, *lūāq(h)*.

sheet, *tsāddār* (Urdu *cāddār*).

shin, *shkāñ*.

shop, *hāṭi* (Panj. *hāṭṭi*); shop-

man, *hāṭipa*.

show, *stāncās*.

shut, *cūkās*; see "permit".

silver, *shmul*.

sin, *nyēspa*.

sing, *llū tañcās*; singing, *llū*.

sir (in address), *hāsa*, *zhū*.

sister (older than person

spoken of), *āche*; (younger

than do.), *momō*.

sit, *dūkcās*.

six, *trūk'*.

sixteen, *cūrūk'*.

sixty, *ṭūkcū*; sixty-one, *rāq-*

*shik'*; sixty-two, *rāqnyis*,

*rāqnyis*; sixty-three, *rāqsūm*;

sixty-four, *rāzh**zb**zhī*; sixty-

five, *rāñā*; sixty-six, *rārūk'*;

sixty-seven, *rābdūn*; sixty-

eight, *rābgyāt*; sixty-nine,

*rārgū*.

sky, *nām*.

sleep, v., *nyēlcās*, *nyit loqcās*.

slip, *khāṭi*, *rgyēpcās*.

slowly, *kālē*.

small, *nintse*, *tshūntse*.

smell, n., *trih*; v. intrans., *trih*

*yoñcās*; v. trans., *snāmcās*.

snake, *zbrūl*.

soap, *sābān* (Urdu *sābān*).

sole of foot, *somās*.

some, a little, *zāsh**h**ik'*; several,

*khācik'*; a good many, say

twenty to fifty, *bāqcik'*;

something, *cithoñ*; nothing,

*cañ ma*.

son, *būtsā*, *phrū*.

sour, *skyurmo*, *skyurmō*.

sow, n., *phāq*.

sow, v., *tāpcās*; see "plant".

speak, *zērcās*.

spring, n., *chum**h**ic'* (water-eye).

stand, *lañshās*, *lāshās*.

star, *skārma*.

steal, *skūcās*.

step, *gomba*.

stick, n., *bērkha*.

stomach, *lltā*.

stone, *ṛdā*; fruit stone (as

apricot), *yāqpa*, *pāqspa*.

straitened, in difficulties, *shāñṭe*.

stream, *grokpo*.

strength, *dorde*.  
 strip off (clothes), *gũncā phūtčās*.  
 strong, *dordecān*.  
 summit, *gō*.  
 sun, *nima*; sunlight, *nima*.  
 Sunday, *ādūt* (Aryan word).  
 swallow, v., *shmitčās*.  
 sweet, *ñārmō*, *ñārmō*.  
 swine, *phāq*.  
 tadpole, *zārбу*.  
 tail, *zhūgma*.  
 take, *lincās*, *lencās*; take away, *khērcās*.  
 tank, *ŗziñ*.  
 tax (land-tax), *bāp*.  
 tea, *cā*, *cek*.  
 ten, *shcū*.  
 tent, *zbrā*.  
 than, *wāsāñ*.  
 that, *khō*, *eu*; plur., *khōñ*, *khōñtāñ*, *ewāñ*.  
 then, *deñ wāqzla*; after that, *dē kāna*.  
 there, *er*, *ēltēk'*, *ēka*.  
 they, *khōñ*, *khōñtāñ*.  
 thief, *shkūnma*.  
 thing, *nōr* (property); nothing, *cañ ma*.  
 think, *sāmba bacās*.  
 thirst, *skoms*.  
 thirsty (be), *skomčās*.  
 thirteen, *cūksām*.  
 thirty, *sāmčū*; thirty - one, *soqshik'*; thirty-two, *soqnyis*, *soqnyis*; thirty-four, *soq-zbzhi*, *soz bzhi*; thirty-five, *sogā*; thirty-six, *sozdrūk'*; thirty-seven, *sopdāñ*; thirty-

eight, *sopgyāt*; thirty-nine, *sorgū*.  
 this, *dyū*; plur., *dyūñ*.  
 thou, *khērāñ*; see "you".  
 thousand, *ston*.  
 thread, n., *skūtpa*.  
 three, *sām*.  
 throat, *gāñdrū*.  
 throw, *phañčās*.  
 thumb, *thēpo*.  
 thunder, *brūk*; v., *brūk boşhās*.  
 Thursday, *brēspāt* (Aryan word).  
 thus, *etsuga*.  
 thy, *khērī*.  
 time (as in four times, etc.), *tshēr*.  
 to, suffix, *-la*, or use "near", "beside".  
 to-day, *dirin*.  
 toe, *thēpo*.  
 to-morrow, *āskē*; day after to-morrow, *nāñs*; day after that, *zhāq zbzhi* (four days), and so on.  
 tongue, *llce(h)*.  
 tooth, *so(h)*.  
 tremble, *dārcās*.  
 trouble, n., *nārpa*, *nāqspa*, *nāqs*.  
 trousers, *dērma*.  
 trunk (of tree), *đim*.  
 truth, *māñtāqs*; speak truth, *māñtāqs zērcās*.  
 Tuesday, *āñgāri*.  
 twelve, *cūgnis*.  
 twenty, *nīshū*, *nyīshū*; twenty-one, *shtsāqshik'*; twenty-two, *shtsāqnyis*, *shtsāgnis*; twenty - three, *shtsāqsām*;

twenty - four, *shtsäqzbzhī*,  
*shtsäzbzhī* ; twenty - five,  
*shtsäga* ; twenty-six, *shtsäz-*  
*druk'* ; twenty-seven, *shtsäp-*  
*dän* ; twenty-eight, *shtsäp-*  
*gyät* ; twenty-nine, *shtsärgü*.  
 twin, *tsānya*.  
 twine, n., *thō*.  
 twist, v., *llücās*.  
 two, *nyis*.  
 ugly, *lūqs mēt*.  
 uncle, *āta* (father).  
 understand, *sheshās*, see  
 "think" ; cause to under-  
 stand, *lltsāpcās*.  
 unripe, *ma tshoskhān*.  
 upon, *kā*.  
 upper, *goñma*.  
 urinate, *llcin tañcās*, *phista*  
*tañcās*.  
 urine, *llcin*.  
 very, *ma, mañmo* (much).  
 village, *yul*, *yulpo*, *grañ*  
 (Aryan).  
 vine, *rgñn*.  
 wait, *thēm bacās*, *gyēr bacās* ;  
 as imperat., wait! *misto*.  
 walk, *dālcās*, *drālcās* ; cause  
 to walk, *strālcās*.  
 wall, *ṛtsikpa*.  
 walnut (tree and fruit), *stārga*.  
 wash oneself, *shkyēlcās* ; wash  
 something, *khruccās*.  
 waste, v., *spārcās*.  
 water, *shñ*, *chñ*.  
 watercourse for fields, *yurba*.  
 way, *lām*.  
 we (including thee), *nātañ* ;  
 (excluding thee), *nāca*.

Wednesday, *bōdñ* (Hindi  
*būddh*).  
 well (of water), *chūdñn*.  
 what, adj., *gā* ; pron., *cī*.  
 when, *nām*.  
 where, *gār*, *gāltēk'*, *gēika* ;  
 wherever, *gārāñ*.  
 white, *kārpo*.  
 whitewash, *ṛtsikār* ; v., *ṛtsikār*  
*tañcās*, *ṛtsikār rgyāpcās*.  
 who, *sñ*, *gañ* ; whoever,  
*susāñ*.  
 why, *cīa*.  
 window, *bārbāñ* ; glass of win-  
 dow, *shisha* (Urdu *shīsha*).  
 with (along with), *na nyambo*.  
 work, n., *lās* ; v., *lāz bacās*.  
 worthless, *dorde nānpa*.  
 wrist, *tshiks*, *laqtshiks*.  
 write, *zbricās*.  
 yak, *yāq* ; fem., *yāqmo*, *yāqmo* ;  
 hybrid, from yak and cow,  
*zo(h)* ; fem., *zomo(h)* ; from  
 bull and yak cow, *lltor* ;  
 fem., *lltormo*.

year, *lō* : names of years in  
 cycle of twelve: (1) *bīlō*,  
 (2) *llāñlō*, (3) *stāqlō*, (4)  
*yāslō*, (5) *brāklō*, (6) *zbrüllō*,  
 (7) *shītalō*, (8) *lūklō*, (9)  
*sprīlō*, (10) *calō*, (11) *khīlō*,  
 (12) *phāqlō*.

The meanings correspond  
 to the Tibetan words below :  
 (1) mouse-year, (2) ox-year,  
 (3) tiger-year, (4) hare-year,  
 (5) dragon-year, (6) snake-  
 year, (7) horse-year, (8)  
 sheep-year, (9) monkey-year,



(10) bird-year, (11) dog-year,  
(12) pig-year.

About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: *byi*, mouse; *glang*, ox; *stag*, tiger; *γos*, hare; *abrug*, dragon; *sbrul*, snake; *sta*, horse; *lug*, sheep; *spre*, monkey; *bya*, bird; *kyi*, dog; *phag*, pig. With these they combine the five elements: wood, fire, earth,

iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

yes, *ōna*.

yesterday, *gondē*; day before

yesterday, *khārtsān zhăq*;

day before that, *dānma zhăq*.

you, *khīntān*, polite; sing.,

*yērān, yārān*; plur., *yāntān*;

see "thou".

young, *tshāntse*, (animal) *ruig*.

your, *khīntī*; polite, s., *yērī*,

*yārī*; pl., *yāntī*; see "thy".

*Note.*—In Urdu words *ṣ* indicates the Arabic letter *ṣād* and is pronounced *s*.

## LOWER KANAURI

### INTRODUCTION

Lower Kānauri is so called to distinguish it from the main Kānauri language, which may be called Standard Kānauri. Kānauri is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sārāhāṇ, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānauri is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūṇḍā substratum. The total number of Kānauri speakers is about 23,000, but there are no available figures for Lower Kānauri.

### LITERATURE

About Lower Kānauri nothing has been written. I have written a Grammar of Standard Kānauri for the *Zeitschrift den Morgenländischen Gesellschaft*, vol. lxiii, pp. 661 ff., 1909, and a Kānauri-English, English-Kānauri vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānauri to other languages Dr. Sten Konow's account in the *Linguistic Survey of India*, vol. iii, pt. i, should be consulted. Pāṇḍit Ṭikā Rām's Grammar and Vocabulary were published by the Asiatic Society of Bengal.

### PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half

uttered *k'* is much more like an ordinary *k*, though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. *ḍ* is common owing to its occurring in the verb substantive *ḍūk*, etc.; *ṭ* and *n* are much less common. I do not recall an example of *ṛ*. Cerebral *c* is sometimes heard as in *chū*, why, and *chog*, what. It is *c* pronounced far back against the hard palate.

*r* is always trilled.

*n*, *l* are as in English.

*c* like *ch* in "church", but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as *tōḍth* for *tōḍt*, bring out, imperat. of *toṇmu*; *dhāmkh*, good, for *dāmk*. This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. *riṇs*, sister, gen. *riṇzū*; *riṇb<sup>a</sup>*, for *riṇ-p<sup>a</sup>*, in the field; *guṭp<sup>a</sup>*, for *guḍp<sup>a</sup>*, to the hand; *yōkshiz* *āzh*, a reared goat, for *yōkshiz* *āzh*.

*Vowels*.—*ā* is the long Italian vowel.

*a* the same, but short.

*ā* as *u* in "butter".

*α* the sound of *a* in "around", French *e* in "je", German *e* in "gerade".

*eu* the same, but longer.

*ō* the same, but still longer, practically the German *ö*.

*ē* the English *e* in "then".

*e* a vowel between French *é* and *è*.

*ē* the same, but longer.

*i* the Italian *i*.

*ī* the same, but longer.

*ī* the English *i* in "fin", but narrower.

*ō* is the long narrow Italian *o*.

*o* the same, but shorter.

ø practically the English *o* in "long".

*au* nearly the same, but longer.

*āu* the same, but still longer.

*ū* is the long English *u* of "rule", but narrower.

*u* the same, but shorter.

*ũ* the *u* of "pull", but narrower, not so narrow as the two preceding.

*ü* is like German *ü*, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jūbbāl Dialects). This has been indicated by the sign ' after the letter, thus: *ka'*, thou; *dōā'*, near, beside; *shā'*, meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: *māg*, will not go; *rāñ* or *rāñkh*, high (as distinguished from *rāñ* or *rāñh*, horse, mare); *māz*, *māz*, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

## NOUN

*Number*.—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

*Gender*.—There is no grammatical gender.

*Case*.—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is *u* for the singular and *n* for the plural. The agent ends in *s* both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.

# PRONOUNS

*Number.*—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant “we shall lunch together to-day”, if *kashū* were used it would mean that master and servant were to lunch together, but if *nīsī* were used it would be merely informing the servant that a guest was to lunch with the master.

*Relative.*—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending *-āñ* indicates the idea of “-ever”, as in whatever, whoever; thus *chögyāñ*, whatever.

# VERB

*Verb Substantive.*—There are two bases, each with a present and a past. In Standard Kānaurī the forms are (1st sing.) pres. *togʼ* and *dūgʼ*, in Lower Kānaurī *tʰdk* and *dūk*; the past forms are Standard Kānaurī *tokegʼ* and *dūgegʼ*, in Lower Kānaurī *tötkyidk* and *dūgik*. The *d* of the standard dialect becomes *d̥* in Lower Kānaurī.

*Dual forms.*—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in *siñ* and the 2nd dual in *c*, the 1st pers. pl. and 1st inclusive dual end in *nmin̄*. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in *s̄h*, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:—

SINGULAR		DUAL	PLURAL
1st pers. fut.	- <i>dk</i> .	(incl.) - <i>nmin</i> . (excl.) - <i>sin</i> .	- <i>nmin</i> .
past	- <i>dk</i> .	- <i>nmin</i> . - <i>sin</i> .	- <i>nmin</i> .
2nd pers. fut.	- <i>n</i> .	- <i>c</i> .	- <i>i</i> .
imperat.	-	- <i>c</i> .	- <i>i</i> .
past	- <i>n</i> .	- <i>c</i> .	- <i>i</i> .
3rd pers. fut.	- <i>d</i> .		- <i>sh</i> .
past	-		- <i>i</i> .

The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds -*adk*, etc., to the root, and the past -*gyidk*, *kyidk*, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the *dk* is contracted to *t* or *k*, as in *tat* for *tadk*, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like *shün* for *shing*, died, *hăcī* for *hăcig*, became.

For the 3rd person the past has two other forms, one in -*mig* or -*mige*, which seems to be used with any kind of root, and the other in -*kē*, as *bankē*, went. This corresponds to the St. Kan. -*kyō* or -*gyō*.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter *p*. See under Conjugation of Verbs.

*Imperative.*—There is an imperative in *rā*, as *hān rā*, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter *c* is inserted between the root

of a verb and the endings. Thus, *tāc*, place me; imperat. *tā*; the infinitive being *tacimu*, to place me or you.

Of the two verbs for "give", *kēmu* and *ranmu*, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

*Negative*.—With the imperative *tha* is used, and with other tenses *ma*, as *tha h<sup>a</sup>n*, do not beat, *tha zā*, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Cāmba dialect of Lāhūlī. Examples will be seen in the verbal paradigms. Thus we have:—

*tutpāt̃k*, I will come; *ma tutk*, I will not come.

*tōnmīn*, we are; *maīmīn*, we are not.

Occasionally the imperative is contracted as *thāc*, *thāic*, *thāī*, do not become, from *hāc*, *hācic*, *hācī*.

*Compound verbs*.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing *s* are found, as in the Standard dialect. Thus, we have *tūnmū*, drink; *stūnmū*, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, *kāī*; bitch, *kukrī*; cock, *kūkrā*; hen, *kūkrī*; bull, *dāmā*; cow, *h<sup>a</sup>zh*; he-goat, *āzh*, *āj*; she-goat, *bākhār*, *bākkār*.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānaurī words. Examples:—

Verbs: *sōmzēūmu*, explain; Hindi, *sāmjhānā*: *bōñēūmu*,

make ; H. *bānānā* : *ūdēāmu*, make fly ; H. *ūrānā* : *tsālēāmu*, graze ; ? H. *cārānā*.

Nouns : *yhād*, remembrance ; H. *yād* : *bōrshān*, year ; H. *bārās* : *bāits*, *bhāets*, brother, sister ; H. *bhāi*, brother : *nāmān*, name ; H. *nām* : *pūshṭiñ*, back ; Urdu, *pūshṭ* : *kharts*, expense ; U. *khārch*.

Other words : *bārābāl*, always ; U. *bārābār*, regular : *zāmī*, collection ; U. *jāmā* : *bāitra*, outside ; U. *bāhīr* : *nēōra*, near ; Panjabi, *nērē*.

Examples of those unaltered are ; *kāl*, famine ; *māl*, property ; *zīn*, saddle ; *māllk*, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānaurī has cerebrals. Cf. *dīhār*, day ; Panjabi, *dīhārā* : *nēōra*, near ; P. *nērē* : *bādō*, very ; H. *bārā* : *bōdī*, much, very, from Simla Hills *bōhrī*, is not an example, for the *r* in *bōhrī* is not cerebral. This change is not always made ; cf. *ūdēāmu*, make fly, from *ūrānā*, P. *ūdānā* : *bōṭāñ* tree, from *būtā* : in *pūshṭiñ*, back from *pūshṭ*, the *ṭ* of the H. *pīṭh* has been introduced ; cf. Skt. *prṣṭha*.

## NOUNS

### Masculine.

SINGULAR	PLURAL
Nom. <i>rāñ</i> , horse.	<i>rāñau</i> .
Gen. <i>rāñu</i> .	<i>rāñauñ</i> .
Dat. <i>rāñu z<sup>a</sup>ñ</i> .	<i>rāñauñtu</i> .
Abl. <i>rāñu dōäch</i> .	<i>rāñauñ dōäch</i> .
Agent <i>rāñs</i> .	<i>rāñaus</i> .
Nom. <i>azh. ajj</i> , goat.	<i>azhē</i> .
Gen. <i>azhu</i> .	<i>azhēñ</i> .
Dat. <i>azhu z<sup>a</sup>ñ</i> .	<i>azhēñtu</i> .
Abl. <i>azhu dōäch</i> .	<i>azhēñ dōäch</i> .
Agent <i>azhēs</i> .	<i>azhēs</i> .



*Masculine.*

SINGULAR	PLURAL
Nom. <i>kim</i> , house.	<i>kimē</i> .
Gen. <i>kimū</i> .	<i>kimēn</i> .
Dat. <i>kibā</i> .	<i>kimēntu</i> .
Abl. <i>kibāzh</i> .	<i>kimēn pāzh</i> .
Nom. <i>pālā</i> , shepherd.	<i>pālā</i> .
Gen. <i>pālān</i> .	<i>pālān, pālāntū</i> .
Dat. <i>pālāntū</i> .	<i>pālāntū</i> .
Abl. <i>pālān dōäch</i> .	<i>pālān dōäch</i> .
Agent <i>pālas</i> .	<i>pālas</i> .

*Feminine.*

Nom. <i>cimē</i> , daughter.	<i>cimē</i> .
Gen. <i>cimēū</i> .	<i>cimētu</i> .
Dat. <i>cimē p<sup>a</sup>n</i> .	<i>cimētu</i> .
Abl. <i>cimēū dōäch</i> .	<i>cimē dōäch</i> .
Agent <i>cimēs</i> .	<i>cimēs</i> .

*rīns*, sister, has gen. *rīnzū*, abl. *rīnzū dōäch*, etc.

PRONOUNS

*1st Person.*

Nom. <i>g<sup>a</sup></i> , <i>gu</i> , I.	<i>kīshū</i> .
Gen. <i>añ</i> .	<i>kīshū</i> .
Dat. <i>añ z<sup>a</sup>n</i> .	<i>kīshū z<sup>a</sup>n</i> .
Abl. <i>añ dōäch</i> .	<i>kīshū dōäch</i> .
Agent <i>g<sup>a</sup></i> .	<i>kīshū</i> .

DUAL

Nom. <i>nīsī</i> , he and I.	<i>kashū</i> , thou and I.
Gen. <i>nīsū</i> .	<i>kashū</i> .
Dat. <i>nīsī p<sup>a</sup>n</i> .	<i>kashū z<sup>a</sup>n</i> .
Abl. <i>nīsū dōäch</i> .	<i>kashū dōäch</i> .
Agent <i>nīsī</i> .	<i>kashū</i> .

*2nd Person.*

SINGULAR	DUAL	PLURAL
Nom. <i>ka'</i> .	<i>kisi</i> .	<i>kī</i> .
Gen. <i>kan</i> .	<i>kisiū</i> .	<i>kin</i> .
Dat. <i>kan z<sup>a</sup>n</i> .	<i>kisiū p<sup>a</sup>n</i> .	<i>kin z<sup>a</sup>n</i> .
Abl. <i>kan dōäch</i> .	<i>kisiū dōäch</i> .	<i>kin dōäch</i> .
Agent <i>kā'</i> .	<i>kisī</i> .	<i>kī</i> .

## 3rd Person.

SINGULAR	PLURAL
Nom. <i>nau</i> , <i>nə</i> , that, he, she.	<i>nəgau</i> .
Gen. <i>nəũ</i> .	<i>nəgaun</i> .
Dat. <i>nə p<sup>a</sup>n̄</i> .	<i>nəgauntu</i> .
Abl. <i>nəũ dḍäch</i> .	<i>nəgaun dḍäch</i> .
Agent <i>nəs</i> .	<i>nəgaus</i> .
Nom. <i>zhũ</i> , this.	<i>zhugau</i> .
Gen. <i>zhũ</i> .	<i>zhugaun</i> .
Dat. <i>zhũ p<sup>a</sup>n̄</i> .	<i>zhugauntu</i> .
Abl. <i>zhũ dḍäch</i> .	<i>zhugaun dḍäch</i> .
Agent <i>zhus</i> .	<i>zhugaus</i> .

*hăt(t)*, who? has gen. *hăt(t)ũ*, abl. *hăt(t)ũ dḍäch*, ag. *hăt(t)is*, nom. pl. *hăt<sup>t</sup>*.

*chḡg* is what? It is pronounced with cerebral *ch*.

*chĩ nəḍ*, not anything, nothing; *chḡgyăñ*, *chogyăñ*, *ch<sup>a</sup>gyăñ*, whatever.

There are no relative pronouns in Lower Kānaurī. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like "no one", "nothing".

*ănũ*, own, corresponds to the Hindi *āpnā*.

## ADJECTIVES

Comparison is expressed by means of the word *ăzh*, *őzh*, *őjh*; thus, *dhămk*, good; *zhũ ăzh dhămk*, better than this; *ts<sup>a</sup>ĩ ăzh dhămk*, better than all, best. This is the ablative ending *ch* in its full form.

The ending *-sk* indicates manner, as *něsk*, like this; *hălĩsk*, like what? *tē* is how many? *teăñ*, as many; *nĩa*, so many; *ts<sup>a</sup>ĩ*, all; *ĩts<sup>a</sup>b*, *găto*, few. For *ănũ*, own, see above.

## ADVERBS

## Time

<i>hḡtsěĩ</i> , now.	<i>tḡrḡ</i> , to-day.
<i>těrăbē</i> , <i>tərbē</i> , when.	<i>năb</i> , to-morrow.
<i>těrăběăñ</i> , whenever.	<i>rḡmĩ</i> , day after to-morrow.

*pāĩ*, on the fourth day.

*ēĩ*, on the fifth day.

*cēĩ*, on the sixth day.

*mōē*, yesterday.

*rĩ*, day before yesterday.

*mĩuñē*, on the fourth day  
back.

### Place

*zhũā*, *zhũā*, here.

*dũā*, *dhuā*, there.

*zhōāch*, hence.

*hām*, where.

*d<sup>ar</sup>*, far.

*warko*, far.

*bātra*, outside.

### Other Adverbs

*chũ*, why ?

*hāzāũ*, quickly.

The *ch* in *chũ* is cerebral.

## THE CONJUGATION OF THE VERB

*Infinitive*.—The infinitive ends in *-mũ* or *-mu*. The root is found by taking off this ending.

*Imperative*.—The imperative is the root. Some roots ending in a vowel or *n* add or substitute *t*: *ket*, give, from *kēmũ*; *tsūt*, tie, from *tsũnmũ*; *tōāt*, bring out, from *tōnmũ*. Some roots in *-ĩ* add *-ũ*, as *niũ*, remain from *nĩmũ*; *khiũ*, look, from *khiĩmũ*.

*Future*.—The future is formed by adding *-ādk* to the root. Roots ending in *-ā* add *-ōdk*; as *zāōdk* from *zāmũ*, eat; *sōmzēūōdk* from *sōmzēāmu*, cause to understand.

Some verbs whose roots end in a vowel insert *p* before the future ending; thus, *bāūmũ*, go, *kēmũ*, give, have *bāūpādk*, *kēpādk*.

Some with roots ending in *n* also insert *p*, changing the *n* to *t* or *d* and sometimes making slight vocalic changes, as: *tũnmũ*, come; *tũtpādk*: *lānmũ*, speak; *lādpādk*: *kũnmũ*, call, *kũtpādk*; *rōshĩnmũ*, get angry, *rōshĩtpādk*.

There is little difference in the pronunciation of *t* and *d* when followed by a surd letter in the same syllable.

Roots ending in *ci* drop the *i*, as *hācādk* from *hācimũ*, become.

In *rāṇmū*, give, the *ṇ* is erratic and generally becomes *n* in the future and other tenses.

*bāumū*, go, has a contracted future in addition to the other, *baudk*, *baun*, *bauk*, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

*Present Indicative and Imperfect*.—The present indicative is formed by adding *ā* or *ō* to the root and conjugating with the present of the verb subst. *ḍūk*. The imperfect is similarly formed with the past of the verb subst. *dūgik*. Verbs which insert the *p* in the future insert it also in the present indicative and imperfect. They do not take *ō* before the verb substantive, but keep to *ā*: *tūnmū*, come, has *tūtpāḍūk*, etc. Roots ending in *ci* omit the *i*.

Occasionally the other verb substantive is used, as *lantādk*, I am doing; *bauktādk*, I am going; *bauktō*, he is going.

*Past*.—The past tense is formed by adding *gyidk*, *gidk*, *kyidk*, or *kidk* to the root. Verbs which insert *p* in the future take *kidk* as the past tense ending and drop the *p*, and those of them which have *t* or *d* before the *p* retain this letter though they drop the *p*: *bāukidk*, went, from *bāumū*; *rōshītکیدک*, got angry, from *rōshinmū*; *lādkidk*, spoke, from *lanmū*. The verb subst. *tādk* takes *kyidk*, *tōtkyidk*, I was. *shūmū*, slay, is an exception and retains the *p*, *shūpkidk*, I slew.

Other verbs have *gyidk* or *gidk*, *n* sometimes changing to *ṇ* before the *g*. Exception, *dāmu*, happen, become; past, *dākidk*.

Some verbs have a contracted past—generally in addition to the ordinary past: *nīmū*, remain, *nīdk* and *nīgīdk*; *kēmū*, give, *kēdk* and *kēkidk*; *kārmū*, bring, *kārg* and *kārgīdk*; *dēmū*, go, *dēdk*; *shīmu*, die, *shēḍdk*.

Roots ending in *ci* retain the *i*, as *dakcigīdk*, remained from *dakcimu*. *gidk* and *kidk* are generally pronounced with a slight *y* sound almost like *gyidk*, *kyidk*.

There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in *mig* and *mige*, thus: *tañmig*, he saw; *wēnmige*, he wasted; *thāsmig*, he heard; *ñdēāmig*, he wasted; *ēmig*, he asked. Sometimes this is used along with one of the verbs subst. *shēnmik tō*, he sent, he has sent; *shēnmik t<sup>a</sup>sh*, they sent, they have sent, *g* being euphonically changed to *k* before the surd *t*. The form in *mig* is that of the Central Kānauri infinitive.

*Participles*.—Conjunctive participle made by repeating the root: *ḍanḍan*, having fallen; *baubau*, having gone.

Verbs whose roots end in *n* sometimes omit the *n*, as *la<sup>a</sup>la*, having spoken, from *lanmū*; *kuku*, having called, from *kūnmū*; *tūnmū*, come, has *tuttu*. Roots in *ci* omit the *i*.

When the root has more than one syllable only the second is repeated, as *thuriri*, from *thurinmu*, run; *rōshishi*, having got angry, from *rōshinmu*.

*Continuative or Frequentative*.—The same with *ō* added to the root; *ḍanōḍanō*, having kept on falling or fallen repeatedly; *hăcō hăcō*, having kept on becoming or become frequently; cf. Hindī *gīr gīrke*, *hō hōke*.

By adding *āsī* to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting *p* (*tp*, *dp*) for the future do so also here; *ha<sup>a</sup>iāsī*, while beating; *baupāsī*, while going; *tūtpāsī*, while coming.

Verbs with roots ending in *ā* take *ōsī*, *sōmzēāōsī*, while causing to understand, from *sōmzēāmū*.

*dukeimu*, remain, has *dakcisi*, and *gyāmīg*, wish, has *gyausī*.

The agent is made by adding *zēā* or *tsēā* to the root. Verbs which insert *p* in the future take *tsēā*, as *kētsēā*, giver, about to give, from *kēmū*; *latsēā*, from *lanmū*, speak; but *dēzēā*, goer, from *dēmū*; *sōmzēāzēā*, causer to understand, from *sōmzēāmū*; *khīzēā*, seer, from *khīmū*;

*zāzēā*, eater, from *zāmū*; *riñzēā*, sayer, from *riñmu*; *unzēā*, taker, from *unmū*; *hācimu*, become, and *dakcimu*, remain, have *hācizēā* and *dakcizēā*. *nīmū*, remain, and *dāmū*, happen, become, take *tsēā-nītsēā*, *dātsēā*.

*Verbal Noun*.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add *m* to the root; thus, from *hāñmu*, beat, *lanmū*, do, *zāmū*, eat, we get the verbal nouns *hāñ*, *lān*, *zām*. The verbal noun is used with *gyāmig* to express advisability. See under compound verbs.

*Passive*.—The passive is not much used, but when required is formed by inserting *shī* after the root; thus, *yōñmu*, nourish; *yōñshīmu* or *yōkshīmu*, to be nourished; *phīkēāmū*, to spit; *phīkēāshīmu*, to be spit out; *tsūmmu*, hold; *tsūmshīmu*, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in *shīs*. From the two verbs just mentioned the passive participles are *yōkshīs*, *phīkēāshīs*. Verbs whose roots end in *sh* or *c* often receive a kind of middle sense and always have this participle; thus, *hācīs*, from *hācimu*, become, and *tōshīs*, from *tōshīmū*, sit, *tōshīs* meaning in the state of having sat, i.e. seated, and *hācīs*, in the state of having become; cf. *ancīs*, having risen; *chūkshīs*, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindī *mārā huā*, *baiṭhā huā*.

## VERB SUBSTANTIVE

### *Present.*

SINGULAR	DUAL	PLURAL
1. <i>t'āk</i> , <i>t'ātk</i> , I am.	1. <i>tōnmñ</i> , thou and I are.	1. <i>tonmñ</i> , we are.
2. <i>tōn</i> , thou art.	1. <i>tosñ</i> , he and I are.	2. <i>toi</i> , you are.
3. <i>tau</i> , <i>tō</i> , he or she is.	2. <i>toc</i> , you two are.	3. <i>tōsh</i> , they are.

*Negative of the above*

1. <i>maĩk.</i>	1. <i>maĩmiñ</i> , thou and I.	1. <i>maĩmiñ.</i>
2. <i>maĩn.</i>	1. <i>maĩsiñ</i> , he and I.	2. <i>maĩĩ.</i>
3. <i>maĩk.</i>	2. <i>maĩc</i> , you two.	3. <i>maĩsh.</i>

*Past.*

1. <i>tõt-kyidk</i> , I was.	1. <i>tõt-kyinmiñ.</i>	1. <i>tõt-kyinmiñ.</i>
2. <i>-kyin.</i>	1. <i>-kysiñ.</i>	2. <i>-kyĩ.</i>
3. <i>-k.</i>	2. <i>-kyc.</i>	3. <i>kyish.</i>

*Negative*

1. *măĩkyidk.*
2. *măĩkyin*, etc., regular.

There is another form of the verb substantive, as follows:—

*Present.*

1. <i>qũk.</i>	1. <i>qũmiñ.</i>	1. <i>qũmiñ.</i>
2. <i>qũn.</i>	1. <i>qũsiñ.</i>	2. <i>qũĩ.</i>
3. <i>qũ.</i>	2. <i>qũc.</i>	3. <i>qũsh.</i>

*Past.*

1. <i>qũgk.</i>	1. <i>qũginmiñ.</i>	1. <i>qũginmiñ.</i>
2. <i>qũgin.</i>	1. <i>qũgisñ.</i>	2. <i>qũgĩ.</i>
3. <i>qũg.</i>	2. <i>qũgic.</i>	3. <i>qũgish.</i>

*q<sup>a</sup>nmũ, fall*

*Future.*

1. <i>q<sup>a</sup>nădk.</i>	1. <i>q<sup>a</sup>nămiñ</i> , thou and I.	1. <i>q<sup>a</sup>nămiñ.</i>
2. <i>q<sup>a</sup>năñ.</i>	1. <i>q<sup>a</sup>năsiñ</i> , he and I.	2. <i>q<sup>a</sup>năĩ.</i>
3. <i>q<sup>a</sup>năd.</i>	2. <i>q<sup>a</sup>năc</i> , you two.	3. <i>q<sup>a</sup>năsh.</i>

*Imperative*

<i>q<sup>a</sup>n.</i>	<i>q<sup>a</sup>nc.</i>	<i>q<sup>a</sup>nnũ.</i>
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*Present indicative.*

1. <i>q<sup>a</sup>nă-qũk.</i>	1. <i>q<sup>a</sup>nă-qũmiñ.</i>	1. <i>q<sup>a</sup>nă-qũmiñ.</i>
2. <i>-qũn.</i>	1. <i>-qũsiñ.</i>	2. <i>-qũĩ.</i>
3. <i>-qũ.</i>	2. <i>-qũc.</i>	3. <i>-qũsh.</i>

*Negative.*

1. <i>mă ḍ<sup>a</sup>ṇg.</i>	1. <i>mă ḍ<sup>a</sup>ṇ-miṇ.</i>	1. <i>mă ḍ<sup>a</sup>ṇ-miṇ.</i>
2. <i>mă ḍ<sup>a</sup>ṇ.</i>	1. <i>-siṇ.</i>	2. <i>-ī.</i>
3. <i>mă ḍ<sup>a</sup>ṇ.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

*Imperfect.*

1. <i>ḍ<sup>a</sup>nḍā-gik.</i>	1. <i>-gṛinmiṇ.</i>	1. <i>-ginmiṇ.</i>
2. <i>-gin.</i>	1. <i>-gṛisṇ.</i>	2. <i>-gī.</i>
3. <i>-g.</i>	2. <i>-gṛiç.</i>	3. <i>-gṛish.</i>

*Past.*

1. <i>ḍ<sup>a</sup>ṇ-gyidk.</i>	1. <i>-gyinmiṇ.</i>	1. <i>-gyinmiṇ.</i>
2. <i>-gyin.</i>	1. <i>-gyisṇ.</i>	2. <i>-gyī.</i>
3. <i>-g.</i>	2. <i>-gyic.</i>	3. <i>-gē.</i>

*Participles.*

*ḍ<sup>a</sup>nḍāṇ*, having fallen ; *ḍ<sup>a</sup>noḍ<sup>a</sup>no*, having kept on falling, or fallen repeatedly ; *ḍ<sup>a</sup>nḍāsī*, while falling.

Agent *ḍ<sup>a</sup>nzēū*, faller, about to fall.

*hăcimū*, become

Fut. *hăcădk*, like *ḍ<sup>a</sup>nḍădk*.

Neg. *mă hăcig.*

Imperat. *hăc.* *hăcic.* *hăcī.*

Neg. *thăc.* *thăic.* *thăī.*

Pres. *hăcăḍăk.*

Imperf. *hăcăḍăgik.*

Past *hăcīgīdk.*

Part. *hăchăc*, having become ; *hăcō hăcō*, having kept on becoming ; *hăcis*, while becoming ; *hăcizēū*, becoming, or about to become.

*nīmū*, remain

Fut. *nīadk*, etc., regular.

Neg. *ma nīk.*

Imperat. *nīū.* *nīc.* *nī.*

Pres. *nīăḍăk.*

Imperf. *nīăḍăgik.*

Past, *nīgīdk* or *nīdk.*

Part. *nīnī*, *nīāsī.*

Agent, *nītsēū.*



*toshmū*, sit

Fut. *tōshāḍḍk*.

Neg. *mā tōshig*.

Imperat. *tōsh*.

*tōshic*.

*tōshī*.

Pres. *tōshadūk*.

Imperf. *tōshāḍḍūgik*.

Past, *tōshgidk*, *tōshḡgidk*.

Part. *tōshis*, while remaining.

*hʼn̄mū*, beat

Fut. *hʼn̄āḍḍk*.

Imperf. *hʼn̄ōḍḍūgik*.

Neg. *mā hʼn̄*.

Past, *hʼn̄gidk*.

Imperat. *hʼn̄*, etc.

Part. *hʼn̄hʼn̄*, *hʼn̄āsī*.

Pres. *hʼn̄ōḍḍūk*.

Agent, *hʼn̄zēā*.

*zāmū*, eat

Fut. *zāōḍḍk*.

Past, *zāgidk*.

Neg. *mā zāk*.

Part. *zāza*, *zāosī*.

Pres. *zāōḍḍūk*.

Agent, *zāzēā*.

Imperf. *zāōḍḍūgik*.

*tūn̄mū*, drink

Fut. *tuñāḍḍk*.

Past, *tungidk*.

Pres. *tuñōḍḍūk*.

Part. *tūntūñ*, *tūñāsī*.

Imperf. *tūñōḍḍūgik*.

Agent, *tūñzēā*.

*rān̄mū*, give

Fut. *rāñāḍḍk*.

Past, *rāngidk*,

Neg. *mā rāng*.

Part. *rānrāñ*, *rāñāsī*.

Pres. *rāñōḍḍūk*.

Agent, *rāñzēā*.

Imperf. *rāñōḍḍūgik*.

*unmū*, take

Fut. *unāḍḍk*.

Past, *ungidk*.

Neg. *mā ung*.

Part. *unun*, *unāsī*

Pres. *unōḍḍūk*.

Agent, *unzēā*.

*riṇmū, say*

Fut. <i>riṇāḍk.</i>	Past, <i>riṇgidk.</i>
Neg. <i>ma riṇg.</i>	Part. <i>riṇriṇ, riṇāḥsī.</i>
Pres. <i>riṇōḍūk.</i>	Agent, <i>riṇzēā.</i>

*lanmū, do*

Fut. <i>lanāḍk.</i>	Past, <i>langidk.</i>
Neg. <i>ma lang.</i>	Part. <i>lanlan, lanāḥsī.</i>
Pres. <i>lanōḍūk.</i>	Agent, <i>lanzēā.</i>

*nēmū, know*

Fut. <i>nēāḍk.</i>	Pres. <i>nēōḍūk.</i>
Neg. <i>mā nēk.</i>	Past, <i>nēgidk.</i>

*karmū, bring*

Fut. <i>kārāḍk.</i>	Past, <i>kārgidk, kārg.</i>
Neg. <i>mā kārg.</i>	Part. <i>kārkar, kārāḥsī.</i>
Pres. <i>kārōḍūk.</i>	Agent, <i>kārzēā.</i>

*kēmū, give*

Fut. <i>kēpāḍk.</i>	Past, <i>kēkiḍk or kēḍk.</i>
Neg. <i>mā kēik, mā kēk.</i>	Part. <i>kēkē, kēpāḥsī.</i>
Pres. <i>kēōḍūk.</i>	Agent, <i>kētsēā.</i>
Imperf. <i>kēōḍūgik.</i>	

*baumū, go*

Fut. *baupāḍk*, etc., regular, or as follows :—

1. <i>bau-dk.</i>	1. <i>-miṇ.</i>	1. <i>-miṇ.</i>
2. <i>-n.</i>	1. <i>-siṇ.</i>	2. <i>-ī.</i>
3. <i>-k.</i>	2. <i>-c.</i>	3. <i>-śh.</i>
Neg. <i>māg</i> or <i>mā bauk,</i>	Past, <i>bāṛikidk.</i>	
<i>mā baun, mā bau,</i> etc.	Part. <i>baubau, baupāḥsī.</i>	
Pres. ind. <i>bāupāḍūk.</i>	Agent, <i>bautsēā.</i>	
Imperf. <i>bāupāḍūgik.</i>		

*phyōmū, take away*

Fut. <i>phyōpāḍk.</i>	Past, <i>phyōkidk.</i>
Neg. <i>mā phyōg.</i>	Part. <i>phyōphyō, phyōpāḥsī.</i>
Pres. <i>phyōpāḍūk.</i>	Agent, <i>phyōtsēā.</i>

*gyāmū*, wish

Pres. *gyāpādūk*.

Agent, *gyātsēā*.

Part. *giāusī*, on wishing.

*shūmū*, slaughter, kill

Fut. *shūpādk*.

Pres. *shūpādūk*.

Imperat. *shūpt*, plur. *shubī*.

Past, *shūp-kidk*; 2nd sing. *-kin*; 3rd sing. *shūmik* or *shumīktō*; 1st plur. *shup-kinmīn*; 2nd plur. *-kī*; 3rd plur. *shumige*.

*shūnmū*, become alive

Past, *shūngidk*.

*lanmu*, speak

Fut. *lādpādk*.

Past, *lādkidk*.

Neg. *mā lādk*.

Part. *lālā*, *lātpāsī*.

Pres. *lādpādūk*.

Agent, *lātsēā*.

*tānmū*, come

Fut. 1. *tutp<sup>a</sup>-tk* or  
*tutpā-tk*.

1. *-nmīn*.

1. *-nmīn*.

2. *-n*.

1. *-sin*.

2. *-ī*.

3. *-d*.

2. *-c*.

3. *-sh*.

Neg. *mā tūt<sup>k</sup>* or *tutk*, etc.

Imperat. *zhār*.

*zhiric*

*zhirī*.

Neg. *tha zhar*.

Pres. ind. *tutpādūk*.

Imperf. *tutpādūgik* or *tutpādūgik*.

Past 1. *tut-kidk* or  
*tut-kidk*.

1. *-kīnmīn*.

1. *-kīnmīn*.

2. *-kin*.

1. *-kīsin*.

2. *-kī*.

3. *-k*.

2. *-kīc*.

3. *-kī*.

Part. *tuttā*, having come; *tutpāsī*, while coming.

Agent, *tutsēā*.

*kūnmū*, call

Fut. *kutpādk*.

Part. *kuku*, *kutpasī*.

Pres. *kutpādūk*.

Agent, *kutsēā*.

Past, *kutkidk*.

*rōshñmu*, take a huff, be angry

Fut. *rōshñtpădk*.

Part. *rōshñtpăsi*.

Pres. *rōshñtpăḍūk*.

Agent, *rōshñtsēā*.

Past, *rōshñtkidk*; 3rd sing.

*rōshidk*; 3rd plur.

*rōshñdkē*.

*dēmū*, go

Fut. *dēădk*.

Part. *dēpăsi*.

Pres. *dēḍūk*.

Agent, *dēzēā*.

Past, *dēdk*; 2nd sing. *dēn*;

3rd sing. *dēg* (the rest

like *tatk*, I was).

*dakcimū*, remain

Fut. *dakcădk*.

Part. *dakcisi*.

Past, *dak-cigidk*; 2nd sing. Agent, *dakcizēā*.

*cigin*; 3rd sing. *cig*, etc.

*ēmū*, ask

Past, *ēgidk*; 3rd sing. *ēmig*; 3rd plur. *ēmige*.

*dāmu*, happen, become

Fut. *dăădk*.

Part. *dăda*, *dăösi*.

Pres. *dăḍūk*.

Agent, *dătsēā*.

Past, *dăkidk*; 3rd sing.

*dăk*; 3rd plur. *dăkē*.

*sōmzēāmu*, explain, cause to understand

Fut. *sōmzēăădk*.

Part. *sōmzēăösi*.

Pres. *sōmzēăḍūk*.

Agent, *sōmzēăzēā*.

Past, *sōmzēăgidk*.

*tañmu*, see

Past, *tañgidk*; 3rd sing. *tañmig*.

*khīmu*, see

Fut. *khăădk*.

Past, *khīgidk*.

Imperat. *khīā*.

Part. *khăăsi*.

Pres. *khăḍūk*.

Agent, *khăzēā*.

*ṭhūr̄nmu*, run

Part. *ṭhūr̄iri*, having run.

*gr̄iṇmū*, be satisfied

Part. *grikgr̄i* (for *gr̄igr̄i*). Agent, *gr̄istēā* (for *gr̄itsēā*).

*pör̄ēnmū*, be obtained

Past, *pör̄idgidk*; 3rd sing. *pör̄idk*.

### COMPOUND VERBS

Necessity is expressed by the infinitive with the verb substantive.

*zāmū ḍūgidk*, I had to eat; *zāmū ḍūk*, I have to eat.

*h̄āṇmu ḍūg*, he had to beat; *h̄āṇmu ḍū*, he has to beat.

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with *adk* substituted for *ēā*, thus: *zāzadk*, I had to eat; *bautsadk*, I had to go; *lanzadk*, I had to do; *tutsadk*, I had to come. The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as *g<sup>a</sup> mǎ ḍānzadk*, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with *gyāmig*, from *gyāmu*, wish; *gyāmig* literally means "wished". The same form is used in Central Kānauri, where, however, the form is an infinitive. When *gyāmig* governs a verb the verb appears ordinarily in its root form.

*tī tǎñ gyāmig*, it is advisable to drink water.

*nōu h̄āñ gyāmig*, him to beat is advisable (one should beat him).

*khāē zām gyāmig*, one should eat bread.

*añ baup<sup>a</sup>ñ riḡra gyāmig*, my father-to servants are advisable (my father wants servants).

*romī' ānzān shūm kūlī gyāmig*, the-day-after-to-morrow  
me-to three *qulis* (coolies) are-advisable (I want  
three coolies the day after to-morrow).

*cōrī mā lan gyāmig*, theft not to-do is-advisable, one  
should not steal.

Sometimes for *gyāmig* we find *gyāts*, which ordinarily  
means desirous.

*nāb tūn gyāts*, to-morrow to-come is-advisable (one  
ought to come to-morrow).

### NUMERALS

- |                       |                                   |
|-----------------------|-----------------------------------|
| 1. <i>īdd.</i>        | 33. <i>nīzā sōrūm.</i>            |
| 2. <i>nīsh.</i>       | 40. <i>nīsh nīzā'.</i>            |
| 3. <i>shūmm.</i>      | 49. <i>nīsh nīzā zgūī.</i>        |
| 4. <i>pū.</i>         | 50. <i>nīsh nīzā sāī.</i>         |
| 5. <i>nā.</i>         | 56. <i>nīsh nīzā sōrūk.</i>       |
| 6. <i>ṭugg.</i>       | 60. <i>shūm nīzā.</i>             |
| 7. <i>stīsh.</i>      | 64. <i>shūm nīzā pū.</i>          |
| 8. <i>rāī.</i>        | 70. <i>shūm nīzā sāī.</i>         |
| 9. <i>zgūī.</i>       | 79. <i>shūm nīzā sōzguī.</i>      |
| 10. <i>sāī.</i>       | 80. <i>pū nīzā.</i>               |
| 11. <i>sūl.</i>       | 87. <i>pū nīzā stīsh.</i>         |
| 12. <i>s'nīsh.</i>    | 90. <i>pū nīzā sāī.</i>           |
| 13. <i>sōrūm.</i>     | 98. <i>pū nīzā sōrai.</i>         |
| 14. <i>sōpū.</i>      | 100. <i>rā.</i>                   |
| 15. <i>sonā.</i>      | 200. <i>nīrā'.</i>                |
| 16. <i>sōrūk.</i>     | 300. <i>shūmrā'.</i>              |
| 17. <i>sōstīsh.</i>   | 400. <i>pūrā'.</i>                |
| 18. <i>sōrai.</i>     | 500. <i>nārā'.</i>                |
| 19. <i>sōzguī.</i>    | 600. <i>ṭugrā.</i>                |
| 20. <i>nīzā'.</i>     | 700. <i>stīshrā'.</i>             |
| 21. <i>nīzā īdd.</i>  | 800. <i>rairā'.</i>               |
| 22. <i>nīzā nīsh.</i> | 900. <i>zgūrā'.</i>               |
| 30. <i>nīzā sāī.</i>  | 579. <i>nārāshūm nīzā sōzguī.</i> |

It will be seen from the above that the numbers are  
very regular.

# PREPOSITIONS

(Nearly all govern the genitive.)

<i>nñum, nñums</i> , after, behind (gen.).	<i>den</i> , upon (gen.).
<i>õm, õms</i> , before, in front of (gen.).	<i>-p<sup>a</sup>n, -p<sup>a</sup>, -p, b<sup>a</sup>, -z<sup>a</sup>n</i> , to, in, etc. (gen.).
<i>něõrč</i> , near (gen.).	<i>dõā'</i> , near, with (gen.).
<i>stāñ</i> , up to.	<i>dõāch</i> (compounded of <i>dõā'</i> and <i>ch</i> , from), from (gen.).
<i>zā</i> , up to, as far as.	<i>ch<sup>a</sup>n</i> , under (gen.).
<i>tāĩē</i> , for sake of, on account of, because of (gen.).	<i>rñn</i> , along with (gen.).

## CONDITIONAL SENTENCES

The protasis is the root of the verb with the conditional particle *mā*; the apodosis varies according to the sense. For the past conditional apodosis the form of the verb expressing necessity is generally used. Examples:—

*ka tñmma gũ kanz<sup>a</sup>n paisč kēpñčdk*, thou come-if,  
I thee-to *paisa* will give (if you come I will give  
you a pice).

*ka zhũ kāmāñ lñmma gũ paisa rññčdk*, if you do this  
work I will give (someone else) a pice.

*ka zhũ kāmāñ chīmā lñmma gũ paisa mč kēk*, thou this  
work nothing do-if (i.e. if you do not do this work)  
I will not give you a pice. *chñma*, something-not,  
corresponds to Hindi *kācch nāhĩ*.

*ka tñnmā gũ kanzāñ paisa kētsčdk* or *kēnu dūgidk*, if  
you had come I should have given you a pice.  
The apodosis might be *nõ paisa kēmũ dūg*, he  
would have given a *paisa*. See next paragraph.

## THE PRODIGAL SON

idd mīū nish chaně dū: zigits chaněs āno  
 one man-of two sons are: little son own  
 baup<sup>a</sup>n lanmig, "kan māl chōgyāñ āñ  
 father-to said, "thy property-of whatever my  
 hīsāū tutp<sup>a</sup>d āñz<sup>a</sup>n ket." Dōs ānō māl  
 part will-come me-to give." He own property  
 kāñmig. its<sup>a</sup>b dihārē nūm zikē chaněs ts<sup>a</sup>i  
 divided. Few days after little son all  
 ip<sup>a</sup>nī zāmī lānmig, d<sup>a</sup>r warkō bauke: dhūā  
 one-to together made, far far went: there  
 aṇēntū māl māz kāmāñ lānlān ts<sup>a</sup>i  
 own property evil work having-done all  
 wēnmigē: kh<sup>a</sup>rts spyūks<sup>h</sup>is dō mūlkau kāl  
 wasted: expense wasted that country-in famine  
 bauktō, gūfā hācig. dō mūlkō idd nīzēū  
 went, small became. That country-of one dweller  
 dōā' bauktō, dōs āñū rimēn-p<sup>a</sup> suñgrā rōāñmū  
 near went, he own fields-to pigs to-graze  
 shēnmiktō: dōs gyāpāḍū suñgrāū phīkēāshīzau  
 sent: he wishing-is pigs-of left  
 shēṭō zāz<sup>a</sup> ghrīñmū gyāts t<sup>a</sup>tk, hātisī  
 husks having-eaten satisfied-to-be wishful was, anyone  
 nōp<sup>a</sup>n mā rāñōḍūgē: tērābēñ yhād dēy  
 him-to not giving-was: whenever remembrance went  
 dōp<sup>a</sup> lonmig "āñ bōñū dōā' tē rigrā  
 him-to said "my father near how-many servants  
 t<sup>a</sup>sh nōgōs grik stāñ khāē zaush, gu  
 are they being-satisfied up-to bread will-eat, I



*zhōā' ōnōn shēēdk: gū āncis ān baū dōā'*  
 here hungry died: I having-risen my father near  
*baupādk nōp lādpādk 'hē ān baū, kan*  
 will-go him-to will-say 'O my father, thy  
*Pārmēshūrū gūnā lantādk, kan chañ nīmū*  
 God-of sin doing-am-I, thy son to remain  
*lātk mā dakcigidk, ka idd anžān rigrā tāc'."*  
 worthy not I-became, thou one me-to servant place-me'."  
*nō wārko tāt nō baus nōpān tañmig nōs*  
 he far was his father him-to saw, he  
*thūrīrī ānō rañpā tsummig. Chañēs āno*  
 having-run own neck-to held. Son own  
*baupān lanmig: "hē ān baū kan Pārmēshūrū*  
 father-to said: "O my father, thy God-of  
*gūnā lantādk kan chañ nīmū lātk mā*  
 sin doing-am-I thy son to-be worthy not  
*dakcigidk." Baus rigrantū lanmig "tsāi ōzh*  
 I-became." Father servants-to said "all than  
*dhāmk gas kārī zhupān skaī, guṭpā pratsō*  
 good garment bring him-to put-on, hand-to finger-of  
*kāñnits ranī, bānō shpauñō ranī, yōkshiz āzh*  
 ring give, foot-in shoe give, fat goat  
*kārī shubī, zāzā khūsī hācīmīg, chū zhu*  
 bring kill, having-eaten happy to-be, why this  
*ān chañ shīshī tāt hōtsē shuñ,*  
 my son having-died was, now became-alive,  
*bībī tāt hōtsē pōrīdk'". nauū tēg*  
 having-gone was now was obtained". His big  
*atē rinbā tāt kimū nēōrā tutpāsī*  
 big-brother field-in was house near on-coming  
*gāz bāzu wāz thasmīg: idd rigrāpān*  
 singing playing-of sound heard: one servant-to

*kuku ēmig* "chōg *dāda?*" *nōs*  
 having-called asked, "what having-happened?" he  
*ring kan bhāets tutk, kan baus yōkshiz*  
 said "thy little-brother came, thy father fat  
*āzh shūmig nauñ tāiē dhāmk rāzi khūsī*  
 goat killed that on-account-of good well happy  
*chūksḥis*". No *rōshḥshī kubō bō māg:*

met". He having-got-angry house-in go will-not-go:  
*nōu bauñ bāira baubau sōmzēaudū:* *nōs*  
 his father out having-gone explaining is: he  
*ānū bau lanmig* "khīū hōtsē nīā bōrshān  
 own father-to said, "Look now so-many years  
*kan palē langyīdk kā' tērbē bākhārū māts mā*  
 thy service I-did thou ever goat's kid not  
*kēkin gū ān kōndēā rāñ khūsī lunēdk, hōtsē*  
 gavest I my friends with happiness will-make, now  
*kan chañ tutu nōs kan mālā ūdēāmig*  
 thy son having-come he thy property made-fly  
*ka nauā tāiē yōkshiz āzh shupkin."*  
 thou him on-account-of fat goat killedst."  
*ānū baus lanmig* "hē chañ kā t<sup>a</sup> bārābāl  
 Own father said, "O son thou then regularly  
*āñ rāñ ton, chāgyāñ āñ tō kan tō, khūsī*  
 me with art, whatever mine is thine is, happiness  
*lanmig khūsī hācīmig dhāmk t<sup>a</sup>t* (or *lan gyāmig*  
 to-do happy to-become good was (to-do fitting  
 and *hācis gyāmig*), *chū kan zhu bāz shīshī*  
 become fitting), why thy this brother having-died  
*t<sup>a</sup>t hōtsē shūng, bībī t<sup>a</sup>t, hōtsē pōrīdk."*  
 was now lived, having gone was now met."

For notes see after the following sentences.

SENTENCES

1. *Kan nāmāñ chög dūn?* Thy name what is?
2. *Zhū rāñā tē bōrshāñ bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōāch K<sup>a</sup>shīmīr zā tē wārkh tottō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimē (kib<sup>a</sup>) tē chañē dū?* Thy father's house-in how-many sons are?
5. *G<sup>a</sup> tōrō bādō wārkhōzh winin tīrāk.* I to-day very far-from walking came.
6. *Añ bauū-tsēō chañēn dōr zhū rinzhū zhañī hācī.* My uncle-of son with his sister's marriage became.
7. *Añ kib<sup>a</sup> chōg rāñu zīn tō.* My house-in white horse's saddle is.
8. *Naū pūsh<sup>t</sup>inō zīn tsūt.* His back-on saddle tie.
9. *G<sup>a</sup> naū chāñū bādō hāñgidk.* I his son-to much beat.
10. *Nō dōkhāñū den lanē zē tsālēaudūsh.* He hill on cows, goats grazing is.
11. *Nō bōtāñū chāñ rāñū dēn shōkshīs.* He tree under horse on riding is.
12. *Nauū bāz āñū rinzhōjh tēg tau.* His brother own sister than big is.
13. *Nōū maulāñ nish rūpēāz po paulī tau.* Its price two rupees four two-annas is.
14. *Añ bāū zikits kib<sup>a</sup> nīād.* My father little house-in remains (lives).
15. *Nōp<sup>a</sup>ñ nō rūpēā rāñ.* Him-to those rupees give.
16. *Nō rūpēā nōu dōāch āññ.* Those rupees him from take.
17. *Nōp<sup>a</sup>ñ zāñ hāñōhāñō būshīs tsūtsū tāō.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khūā ōjh tī tōāth.* Well from water draw (sing.).
19. *Añ ōms pāī.* My before walk.
20. *Hātu chan kan nīums tūtpādū?* Whose son thy behind comes?

21. *Ka hātū dōāch mōlāñ ungin?* Thou whom from (with) price tookest?

22. *Dēshāññ sākārū dōāch.* Village of banker from.

### NOTES

*Prodigal Son.*—*chañe dū* for *dūsh*. There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket*, give to me (or you). *rāñmu* means give to a third person. *īp<sup>a</sup>nī*, from *idd p<sup>a</sup>n*, into one (place). *bauktō*, contracted from *baug*, went, and *tō*, is. *gātū hācig*, small became, i.e. became hard up. *shēnmiktō* from *shēnmig*, sent, *tō*, is. *phikēāshīzau*, lit. what is spit out, gen. of pass. part. *phikēāshis*, from *phikēāmu*, spit. *hātisī*, lit. who? used for “anyone”. *tāc*, place me, *c* is “me”, inf. *tācimu*, place me. *gud-p<sup>a</sup>* for *gud-p<sup>a</sup>n*, to the hand. *hācimig*, the form of infinitive found in the Standard dialect. *yōkshiz*, pass. part. from *yōñmu*, rear, nourish. *yōkshiz* for *yōkshis*, which is for *yōñshis*. *rīñb<sup>a</sup>* for *rīñ-p<sup>a</sup>*, to or in the field. *dādā*, conj. part., having happened, for past tense. *nōs māl ūdēūmig*, he made fly thy property, “he” used for “who”, demonstrative for relative.

*Sentences.*—1, *dūn* for *dū*. 4, *dū* for *dūsh*. 5, *bādō*, from Hindi *bārā*, with dental letter for cerebral or from Kōcī *bōrī*, *bōhrī*, very. *wārközh*, *zh* or *ch* means “from”. 10, *tsālēaudūsh*, from *tsālēāmu*, perhaps from Hindi *cārānā*, graze. 12, *rīñzōjh*, *jh* for *zh* or *ch*, the ablative ending “from” to express comparison. The same ending appears in *khūā ōjh*, from the well, in sentence 18. 15, *rāñ*, give to a third person, contrast with *ket* (above), give to me or you. 18, *tōātth*, imperat. of *tōñmu*, bring out. 19, *pāī*, imperat. of *pamu*, walk.

VOCABULARY

Many words used in Lower Kānauri are loan-words from Kōcī and Hindi. The commonest are marked † below.

above, *den*, w. gen.  
 advisable, *gyāmug*, w. verbal noun; see "wish".  
 after, *n̄lum*, *n̄lums*, w. gen.  
 alive, become, *sh̄uimū*.  
 all, *ts<sup>a</sup>i*.  
 along with, *rañ*, w. gen.  
 always, *bārābāl*.†  
 am, *t<sup>a</sup>dk*, *t<sup>a</sup>tk*, *ḍūk*; see grammar.  
 angry, become, *roksh̄inmu*, *rōsh̄inmu*.†  
 anna (two) bit, *pauli†*; cf. Panjabi *paulī*, four annas.  
 anything, *chī*.  
 arise, *āncimu*; arise up, *den āncimu*.  
 arrive, *bonmū*.  
 ask, *ēmū*.  
 ass, *phōts*.  
 back, n., *p̄sh̄tiñ*, *pōsh̄tiñ*.†  
 bad, *māz*, *māz*.  
 banker, *sāūkār*.†  
 bear, n., *hom*.  
 be; see "am", "become".  
 beat, *h<sup>a</sup>n̄mū*.  
 beautiful, *dām̄k(h)*, *dhām̄k(h)*; see "good".  
 because, *tāīē*, w. gen.  
 become, *hācimu*, *dāmū*; see "happen".

bed, *māzau*.†  
 before, *ōm*, *ōms*, w. gen.  
 behind, *n̄lum*, *n̄lums*, w. gen.  
 beside, *dōā'*, *nēōrā*.  
 big, *tēg*.  
 bind, *tsūnmū*.  
 bitch, *kukrī*.†  
 blunt, *ma rask*.  
 body, *ḍēāñ*.  
 book, *kātāb*.†  
 boy, *chañ*.  
 bring, *k<sup>a</sup>rmū*.  
 broad, *khāē*.  
 brother, older than person spoken of, *atē*; younger than person spoken of, *bāits*, *bhāēts†*; see "sister".  
 buffalo, *maīsh*.†  
 bull, *dāmā*; bullock, *rād*.  
 butter, *mār*; buttermilk, *bōt*.  
 call, *kūnmū*.  
 camel, *ūṭ*.†  
 cat (male), *p̄rush†*; (female), *p̄rushī*.  
 clean, *dēwāsh*.  
 clever, *h̄śh̄ār*.†  
 cock, *kūkra*.†  
 cold, *lisk*.  
 come, *tūnmū*.  
 country, *mūlk*.†  
 cow, *h<sup>a</sup>zh*; collective plur. *lanē*.

- daughter, *cīmě*.  
 day, daytime, *lāi* ; by day, *lāi* ;  
     a day, *dīhār†* ; see "to-day",  
     "to-morrow".  
 die, *shimū*.  
 distant, *warkō*, *d<sup>a</sup>r.†*  
 divide, *kañmu*.  
 do, *länmu*.  
 dog, *kñi* (pronounced *kwee*) ;  
     see "bitch".  
 drink, *tññmu* ; cause to drink,  
     *stññmu*.  
 dwell, *nīmū*, *tōshmu*.  
 ear, *kāññ.†*  
 eat, *zāmū* ; give to eat, *khāē*  
     *rññmū*.  
 egg, *lic*.  
 eight, *rāñ* ; eight hundred, *rairā'*.  
 eighteen, *sōrāñ*.  
 eighty, *pñ nīzā'*.  
 eject, *tōnmū*.  
 elephant, *hathī.†*  
 eleven, *sīd*.  
 explain, *sōmzēāmu.†*  
 eye, *mññ*.  
 face, *stāu*.  
 fall, *q<sup>a</sup>nmū*.  
 famine, *kāl.†*  
 far, *warkō*, *d<sup>a</sup>r.†* ; as far as,  
     *stāñ*, *zā*.  
 father, *bāo.†*  
 few, *gāñō*, *ts<sup>a</sup>b*.  
 field, *rññ*, *rñm*.  
 fifteen, *sonā*.  
 fifty, *nish nīzā sāñ*.  
 fight, *tsūmshimū* ; see "hold".  
 finger, *prats*.  
 fish, *matshī.†*  
 five, *nā* ; five hundred, *nārā'*.  
 flee, *bāūmū*.  
 foot, *bañ*.  
 for, *tāñē*, w. gen.  
 forty, *nish nīzā'*.  
 four, *pñ* ; four hundred, *pñ rā*.  
 fourteen, *sōpu*.  
 fox, *shāl.†*  
 from, *dōāch*.  
 (in) front of, *ōm*, *ōms*, w. gen.  
 fruit, *shñ*, *shō*.  
 garment, *gas*, gen. *gazñ*.  
 ghi, *mār*.  
 give (to me or you), *kēmū* ; (to  
     him or them), *rññmū*.  
 go, *dēmū*, *baumū*.  
 goat (he-goat), *āzh*, *āj* ; (she-  
     goat), *bākkār*, *bākhār†* ; col-  
     lective plur., *zē*.  
 good, *dām(h)*, *dhām(h)*,  
     *dēwāsh*.  
 graze, *rōāñmu*.  
 hair, *krā*.  
 happen, *dāmū* ; see "become".  
 happiness, *khñsñ.†*  
 happy, *khñsñ.†*  
 hand, *guñ*.  
 he, *nō*, *nau*.  
 head, *bāl.†*  
 healthy, *rāzñ.†*  
 hear, *thāsmu*.  
 hen, *kūkrī* ; see "cock".  
 hence, *zhōāch*.  
 her, *nōñ*.  
 here, *zhōā'*, *zhōā'*.  
 high, *rāñkh*.  
 hill, *qōkhññ.†*  
 his, *nōñ*.  
 hold, *tsūnmū* ; see "fight".  
 horse, *rññ(h)*.

hot, *zhōg*.  
 house, *kim*.  
 huff, take a, *rokshinmu*,†  
*rōshinmu*.  
 hundred, *rā*.  
 hungry, *ōnōn*.  
 husband, *dāts*.  
 husks, *shēto*.  
 I, *gū*, *g<sup>a</sup>*.  
 if, *-ma*.  
 ignorant, *lāṭā*.  
 iron, *rān*.  
 jungle, *džāngāl*.†  
 keep, *tāmū*.  
 kill, *shumū*.  
 kite, *dānshūrā*.  
 know, *nēmū*.  
 lazy, *māz*, *māz*.  
 learn, *hūshimū*.  
 leopard, *thār*.  
 little, *ziguts*, *dziguts*, *gāṭō*, *zikē*;  
 a little, *dāk<sup>a</sup>ts*, *dāmri*, *thōra*.†  
 live (dwell), *nīmū*, *tōshimū*;  
 (be alive), *shūnimū*.  
 load, *bārān*.†  
 look, *khīmū*, *taimū*.  
 man, *mī*, *chūānmī*.  
 maize, *zūār* (Hindi *jūār*,  
 millet).†  
 make, *bōnēmū*,† *lunmū*.  
 mare, *rān(h)*.  
 meat, *shā*.  
 meet, *chūkshimū*.  
 milk, *kherān*.  
 mother, *āō*.†  
 moon, *gōlsān*.  
 much, *bōdī*†; see "very".  
 name, *nāmān*.†  
 near, *nēōrā*.†

necessary, verb subst. with  
 infin.  
 neck, *rān*.  
 night, *shupā*.  
 nine, *zgūī*; nine hundred,  
*zgūrā*.  
 nineteen, *sōzgūī*.  
 ninety, *pū nīzā* sāl.  
 no, not, *ma*, w. imp. *tha*.  
 nose, *stakūts*.  
 nothing, *chī ma*.  
 now, *hōtsēī*.  
 obtained, be, *pōrēmū*,† *chūk-*  
*shimū*; see "meet".  
 oil, *tēlān*.†  
 one, *īdd*.  
 ought, *gyāmug*, w. verbal noun.  
 our (thine and mine), *kashū*;  
 (his and mine), *nīsū*; our,  
 plur., *kīshū*.  
 outside, *bāra*.†  
 own, *ānū*.  
 part, *hīsān*.†  
 pen, *kālām*.†  
 pice, *paisā*.†  
 pig, *suṇra*.†  
 place, v. tr., *tāmū*.  
 plain, *sōlā*.  
 price, *maulān*.†  
 proper, *gyāmug*.  
 property, *māl*.†  
 put, *tāmū*; put on (clothes),  
*skāmū*; put out, *tōnmū*.  
 quickly, *hāzān*.  
 rain, *lagdo*.  
 read, *pōrismū*.†  
 rear, v. tr., *yōnimū*.  
 recognize, *shēsmū*.  
 remain, *dakcimu*.

- remembrance, *yhād*.†  
 ride, *shōkshimu*.  
 river, *sōmūdrān*†; see "stream".  
 ring, *kañmits*.  
 rise, *āncimu*; rise up, *den āncimu*.  
 run, *ṭhūrinmu*; run away, *baumū*.  
 rupee, *rupēā*.†  
 saddle, *zin*.†  
 (for) sake of, *tāiē*.  
 satisfied, be, *grñmu*.  
 say, *l'nmu*, *riñmu*.  
 see, *tañmu*, *khīmū*.  
 seed, *bīāñ*.†  
 seven, *stīssh*; seven hundred, *stīssh rā'*.  
 seventeen, *sōstīsh*.  
 seventy, *shām nīzā sāi*.  
 sharp, *rask*.  
 servant, *rigrā*.  
 service, *palē*.  
 she, *nō*, *nau*.  
 sheep, *khās*.  
 shepherd, *pālā*.†  
 shoe, *shpauno*.  
 shopkeeper, *sāūkār*.†  
 sin, *gāñā*.†  
 sister, *riñs*; older than person referred to, *dāē*†; younger than person referred to, *bāits*, *bhāēts*†; see "brother".  
 sit, *tośhmu*.  
 six, *ṭugg*; six hundred, *ṭugrā*.  
 sixteen, *sōrūk*.  
 sixty, *shām nīzā'*.  
 slay, *shumū*.  
 sleep, *yāñmu*.  
 small, *dzigits*, *zigits*, *zikē*.  
 sound, *wāz*.†  
 speak, *riñmu*, *l'nmu*.  
 spit, *phikēāmu*.  
 star, *kar*.  
 stomach, *pēṭāñ*.†  
 storm, *lāñ* (different from *lan*, wind).  
 stream, *gāḷāñ*†; see "river".  
 sun, *win*; sunshine, *win*.  
 sweet, *thīg*.  
 take, *ñnmū*; take away, *phyōmū*.  
 ten, *sāl*.  
 than, *āzh*, *ōzh*, *ōjh*.  
 that, pron., *nō*, *nau*.  
 then, *dūā'*, *dhūā'*.  
 they, *nōgau*.  
 thief, *cōra*.†  
 thirteen, *sōrūm*.  
 thirty, *nīzā' sāi*.  
 this, *zhū*.  
 thou, *ka'*.  
 three, *shāmm*; three hundred, *shūmrā'*.  
 thy, *kan*.  
 tie, *tsūnmū*.  
 to, *-p<sup>a</sup>ñ*, *-p<sup>a</sup>*, *-p*, *-b<sup>a</sup>*, *z<sup>a</sup>ñ* w. gen., *dōā' w. gen.*  
 to-day, *tōrō*.  
 to-morrow, *nāb*; day after—, *rōmī*; day after that, *pāi*; fifth day, *ēi*; sixth day, *cēi*.  
 tongue, *lē*.  
 tooth, *gārē*.  
 town, *bāzār*.†  
 tree, *bōṭāñ*.†  
 twelve, *s<sup>a</sup>nīsh*.  
 twenty, *nīzā'*.  
 two, *nīsh*; two hundred, *nīrā'*.



ugly, *māz*, *māz*.  
 under, *chan*, w. gen.  
 understand, cause to, *sōm-  
 zāmu*.†  
 upon, *den*, w. gen.; up to,  
*stān*, *zā*.  
 upwards, *den*.  
 very, *bādō*,† *Kōcī bōrī*.  
 village, *gaunyān*,† *dēs<sub>h</sub>ān*.†  
 walk, *pāmu*.  
 wasted, be, *spyuk<sub>sh</sub>umu*.  
 water, *tī*.  
 way, *om*.  
 we (thou and I), *kashū*; (he and  
 I), *nsī*; we, plur., *kīshū*.  
 well; see "health", "good".  
 what, *chog*; whatever, *chogyān*,  
*ch<sup>a</sup>gyān*.  
 wheat, *zōd*.

when, *tērbē*, *tērābē*; whenever,  
*tērābēān*.  
 where, *hām*.  
 white, *chōg*.  
 who, *hātt*, *hāt*.  
 why, *chū*.  
 wife, *tsētsī*.  
 wind, *lan*; see "storm".  
 wish, *gyāmu*; see "ought".  
 with, beside, *dōā*; along with,  
*rañ*, both w. gen.  
 woman, *tsētsmī*.  
 worthy, *lāik*.†  
 write, *cēmū*.  
 year, *bōrshān*.†  
 yesterday, *mōē*; day before—,  
*rī*; day before that, *mānē*.  
 you, dual, *kīsī*; plur., *kī*.  
 your, dual, *kīsū*; plur., *kīn*.

## CHITKHULI

Far up the valley of the Bōspa River, which enters the Sātāj as a tributary on its left bank about 150 miles from Simla, are two villages called Chītkhūl and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call “Chītkhūlī”, is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēbārskad, still awaits investigation. It is a remarkable fact that Chītkhūlī is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāna in Kūlū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final *k'* is more of a *k* than in Standard Kānaurī, and so is always here printed *k'*. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in *k'* and not *g'*, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed *g'*.

The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chitkhuli does not appear to have as many forms for declension and conjugation as other Kānauri dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added -*ǎ* to the nominative, *rǎnǎ*, to a horse. *aū*, father, adds -*ē* for the genitive; *mī*, man, does not change for the plural. Contrary to the custom of Standard Kānauri and Lower Kānauri there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kānauri type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, *gā*, I; *kan*, thou; *yō*, he or this; *sā*, *sīgē*, who? have the same forms in the plural. It is noteworthy that *sā*, who, is found also in Pūrik, though not in Kānauri. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds -*tēk'* to the present form *tō* (shortened to *tō*), and is declined -*tēk'*, -*tēn*, -*te*, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in -*nōk'* and an indeclinable in -*ā* (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kānauri generally the forms in use with negatives are often contracted. The form in -*nōk'* conjugates thus: *nōk'*, -*nōn*, -*nō*, the plural being apparently the same.

The past tense has an indeclinable form ending in *-ī*, and another, which changes for the different persons, ending in *-k'*; thus we have *tāṇdik'*, saw (*-en*, *-e*), *thasik'*, heard (*-en*, *-e*), *rōdek'*, went (*-en*, *-e*). This last ending corresponds to the Standard Kānaurī ending *-duk'*, as in *pōredak'*, was obtained.

The common Standard Kānaurī and Lower Kānaurī endings for the future and past are—

Fut. Standard Kānaurī,	Lower Kānaurī, <i>-ādk</i> .
<i>-tok'</i> .	

Past, Standard Kānaurī,	Lower Kānaurī, <i>-gyidk</i> ,
<i>-ak'</i> or <i>-shid</i> .	<i>-kyidk</i> .

In the sentences will be noticed *tānci*, I saw, and *thaci*, I struck. This *c* may be as in Standard Kānaurī, the object “you”—I saw you, I struck you. A *c* also occurs in the imperative *roc*, go, which may have the same meaning as in Standard Kānaurī, i.e. it may indicate the second dual, “go ye two.” The *s* in *das*, give, may also have a special meaning.

## NOUNS

*rāñ*, horse

Gen. *rāñ*.

Dat. *rāñā*.

Acc. *rāñ*.

*aū*, father

Gen. *aūe*.

Acc. *aū*.

*mī*, man, plur. *mī*.

## PRONOUNS

### 1st Person

*gā*, I.

plur. *gā*, we; (excluding thee?) *nī*.

*āge*, *nī*, *nīē*, my.

dual, *nūnñ*, thou and I.

*nīshī*, he and I.

### 2nd Person

*kan*, thou.

plur. *kan*, you.

*kā*, thy.

### 3rd Person

*yō*, he, this.

plur. *yō*, they, these.

*yō*, his, of this.

## VERBS

The verb substantive seems to be indeclinable in the present tense. The forms found are *hēn*, *tā*, *tō*, each of which means "am, is, are, art", doing duty for all persons and both numbers.

Past, <i>tōtēk'</i> , I was.	<i>tōtēk'</i> , we were.
<i>tōtēn</i> , thou wast.	<i>tōtēn</i> , you were.
<i>tōte</i> , he was.	<i>tōte</i> , they were.

Cf. Standard Kānaurī *tok'*, I am; *ton*, thou art; *to'*, he is, etc.; *tokek'*, I was; *token*, thou wert; *toke'*, he was, etc.

Lower Kānaurī, present, *t<sup>adk</sup>*, *ton*, *tō*, etc.; past, *totkyidk*, *tōtkyin*, *totk*, etc.

*Other verbs.*—The chief forms which I noticed will be seen in the following table:—

	IMPERATIVE	FUTURE	PAST
sit.	<i>pūs</i> , <i>p<sup>s</sup></i> .	<i>pūs-</i> , <i>p<sup>s</sup>-nōk'</i> , <i>pūsā</i> , <i>p<sup>s</sup>ā</i> .	
drink.	<i>tūñ</i> .	<i>tūñnōk'</i> , <i>tūñā</i> .	<i>tūñ</i> .
see.	<i>tañ</i> .	<i>tañnōk'</i> , <i>tañā</i> .	<i>tañdik'</i> , <i>tañi</i> ?
eat.	<i>zāñ</i> .	<i>zāñnōk'</i> , <i>zā</i> .	<i>zāñ</i> .
go.	<i>rō</i> , <i>roc</i> .	<i>rō</i> , <i>rōā</i> .	<i>rōdek'</i> , <i>rōñ</i> .
come.	<i>dyā</i> .	<i>tūñnōk'</i> , <i>tañ</i> , <i>tōā</i> .	<i>tūñh</i> .
hear.	<i>thas</i> .	<i>thasā</i> .	<i>thasik'</i> , <i>thai</i> ?
strike, beat.		<i>thā</i> .	<i>thatek'</i> .
give.	<i>das</i> .	<i>dā</i> .	

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in *k'*. The conjugation of these is as follows:—

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| 1. <i>tūñnōk'</i> , I will drink. | <i>tūñnōk'</i> , we shall drink. |
| 2. <i>tūñnōñ</i> .                | 2 and 3 probably the same        |
| 3. <i>tūññō</i> .                 | as the singular.                 |
| 1. <i>tañdik'</i> , I saw.        | <i>tañdik'</i> , we saw.         |
| 2. <i>tañden</i> , thou sawest.   | 2 and 3 probably the same        |
| 3. <i>tañde</i> , he saw.         | as the singular.                 |

Similarly are conjugated words like *thasik'*, heard; *thasik'*, *thasen*, *thase*; and *thatek'*, struck; *thatek'*, *thaten*, *thate*.

## SENTENCES

1. *Gā dā mǎn.* I will not give.
2. *Gā rǎa mǎn.* I will not go.
3. *Gā tǔna mǎn.* I will not drink.
4. *Gā zū mǎn.* I will not eat.
5. *Gā pǔsā mǎn.* I will not sit.
6. *Gā thaci mǎn.* I did not strike (you?).
7. *Gā tañci mǎn.* I did not see (you?). Has *ci* in 6 and 7 the force of 2nd plur. obj. as in Standard Kānaurī?
8. *Gā kǔn zaī.* I ate bread.
9. *Gā kǔn zaī mǎn.* I did not eat bread.
10. *Atē kǔn zaī.* (My) brother ate bread.
11. *Atē kǔn zaī mǎn.* (My) brother did not eat bread.
12. *Gā ma tañdik'.* I did not see.
13. *Gā ma thasik'.* I did not hear.
14. *Gā Khōshyā.* I am a Kanet (by caste).
15. *Gā Khōshyā mǎn.* I am not a Kanet.
16. *Gā dūā' tōtēk'.* I was there.
17. *Kan dūā' tōtēn.* Thou wert there.
18. *Yō dūā tōtē.* He was there.
19. *Gā nishi mī dūā' tōtēk'.* We-two men were there.
20. *Nīnīn dūā' tōtēk'.* We (thou and I) were there.
21. *Gā tī tūī.* I drank water.
22. *Gā tī tūī mǎn.* I did not drink water.
23. *Nyūcū kǔn zānō.* Afterwards bread he will eat.
24. *Kan gō hūnnā.* Thou where livest?
25. *Kan tsē gō rōī.* You all where went?
26. *Kan hamē tōā.* Thou when wilt-come?
27. *Gā ōbī tōā (or tūnōk').* I to-morrow will come.
28. *Kan hamē tūthī.* Thou when camest?
29. *Gā nēī tūthī.* I yesterday came.
30. *Yō nēī tūthī.* He yesterday came.
31. *Nish mī nēī tūthī.* Two men yesterday came.

32. *Yō nēi rōi.* He went yesterday.
33. *Nish mī nēi rōi.* Two men went yesterday.
34. *Yō mī māshrō tā.* This man bad is.
35. *Yō mī zōi tā.* This man good is.
36. *Atē rau.* (My) elder brother will go.
37. *Atē rōdē.* (My) elder brother went.
38. *Yō tau mān.* He does not (or will not) come.
39. *Kan sū taunden.* Thou whom sawest ?
40. *Yō sū tañlē.* He whom saw ?
41. *Yā yō mī sīgě hēn.* Many these men who are ?  
(who are all these men ?).
42. *Rō, ma na thā.* Go, or I will strike (go, not if, I will strike).
43. *Yō nēi bāyā thatē.* He my younger brother beat.
44. *Yō sīgě?* This who ?
45. *Yō āgē atē.* This is my brother.
46. *Yō aūē kyim.* This is my father's house.
47. *Ōbi gā Pañē rau.* To-morrow I to Pāngī will go.

## VOCABULARY

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
NOUNS				
father	<i>añ</i>	<i>apa, bon, bau,</i> <i>bōba</i>	<i>bāo</i>	<i>āta.</i>
mother	<i>amā</i>	<i>amā</i>	<i>āo</i>	<i>āma.</i>
brother (elder)	<i>atē</i>	<i>ate</i>	<i>atē</i>	<i>phonō</i>
brother (younger)	<i>bāyā</i>	<i>bayā</i>	<i>bāits</i>	
boy	<i>āci</i>	<i>ḍēkhrā, śharā,</i> <i>latū, chañ</i> (= son)	<i>chañ</i>	<i>phrā, bütshā.</i>
girl	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>ḍēkhrā, laṭi.</i> <i>tshētshāts</i>	<i>tsētsmī</i>	<i>bomō.</i>
man	<i>mī</i>	<i>mī</i>	<i>mī</i>	<i>mī.</i>
woman	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>tshēsmī</i>	<i>tsētsmī</i>	<i>bomō.</i>
wife	<i>bōrē</i>	<i>bōrē</i>	<i>tsētṣī</i>	
dog	<i>khuī</i>	<i>kūī</i>	<i>kūī</i>	<i>khī.</i>
horse	<i>rāñ</i>	<i>rāñ</i>	<i>rāñ(h)</i>	<i>štā.</i>
fire	<i>mē</i>	<i>mē</i>	<i>mē</i>	<i>mē(h).</i>
water	<i>tī</i>	<i>tī</i>	<i>tī</i>	<i>chū, śhū.</i>
house	<i>kym</i>	<i>kim</i>	<i>kim</i>	<i>khyañma.</i>
bread	<i>kāñ, rōtṭē</i>	<i>rōtṭh</i>	<i>khāē</i>	<i>ṭākī, ṭarkī.</i>
rice	<i>bāt</i>	<i>bat</i>		<i>brās.</i>
face	<i>mukhāñ</i>	<i>(s)tō</i>	<i>stāū</i>	<i>rdoñ.</i>
PRONOUNS				
I	<i>gā</i>	<i>g<sup>a</sup></i>	<i>gu, g<sup>a</sup></i>	<i>nā.</i>
my	<i>āge, nī, nīē</i>	<i>añ, añu</i>	<i>añ</i>	<i>ññī.</i>
thou	<i>kan</i>	<i>ka</i>	<i>ka'</i>	<i>khērāñ.</i>
thy	<i>kā</i>	<i>kan</i>	<i>kan</i>	<i>khērī.</i>
he, this	<i>yō</i>	<i>ju</i>	<i>zhu, zhū</i>	<i>dyū.</i>
of him	<i>yō</i>	<i>jū</i>	<i>zhū, zhū</i>	<i>dī.</i>
wetwo (thou and I)	<i>nīññ</i>	<i>kash<sup>a</sup>ñ</i>	<i>kashū</i>	
we two (he and I)	<i>nashī</i>	<i>nashī</i>	<i>nīsī</i>	
we (plural)	<i>gā</i>	<i>kish<sup>a</sup>ñā'</i>	<i>kishū</i>	<i>ñatāñ.</i>



ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
we (excluding thee ?)	<i>nī</i>	<i>nīnā'</i>		<i>nāca.</i>
you	<i>kan</i>	<i>kinā'</i>	<i>kī</i>	<i>khīntān.</i>
they, these	<i>yō</i>	<i>jugo</i>	<i>zhūgau,</i> <i>zhūgau</i>	<i>dyūān.</i>
who ?	<i>sū, sīgē</i>	<i>hāt</i>	<i>hāt, hätt</i>	<i>sū.</i>

## ADJECTIVES

many	<i>yū</i>	<i>kyāl'khā</i>	<i>bōdī</i>	<i>mañmo.</i>
all	<i>tsē</i>	<i>tseī</i>	<i>ts'ī</i>	<i>sāq, tshanima.</i>
good	<i>zōi</i>	<i>dām, dēbash,</i> <i>bin's, b'nēts,</i> <i>jikpo</i>	<i>d(h)ām k(h),</i> <i>dēwāsh</i>	<i>rgyalba,</i> <i>rgyāla,</i> <i>llyaqmo,</i> <i>noro.</i>
bad	<i>māshro</i>	<i>mār, mashkāts,</i> <i>kōts'n</i>	<i>māz, māz</i>	<i>tsoqpō.</i>
old	<i>būdḍa</i>	<i>rūzā'</i>		<i>apo, rgāskhān.</i>
young and strong	<i>mōshṭōn</i>	(young) <i>nyūg</i> (strong) <i>zōrsea</i>		<i>tshāntse.</i> <i>dordecān.</i>

## ADVERBS

to-day	<i>thān</i>	<i>torō</i>	<i>tōrō</i>	<i>dirīn.</i>
to-morrow	<i>ōbī</i>	<i>nasūm</i>	<i>nāb</i>	<i>āskē.</i>
day after to- morrow	<i>nīrēā</i>	<i>rōmī</i>	<i>rōmī</i>	<i>nāns.</i>
yesterday	<i>nēī</i>	<i>mē</i>	<i>mōē</i>	<i>gondē.</i>
when ?	<i>hamē</i>	<i>tēr'n</i>	<i>tērbē</i>	<i>nām.</i>
where ?	<i>gō</i>	<i>hām</i>	<i>hām</i>	<i>gār, gāltēk',</i> <i>gēika.</i>
here	<i>zhōā</i>	<i>j'n, jūā'</i>	<i>zhōā, zhōā,</i> <i>zhūā', zhūā'</i>	<i>dyūa, dir,</i> <i>diltēk', dika.</i>
there	<i>dūā, dīn</i>	<i>d'n</i>	<i>dūā, dhūā</i>	<i>er, ēltēk', ēka.</i>
afterwards	<i>nyūcī</i>	<i>nyums, nyuskō'</i>	<i>nūm, nūms</i>	<i>rgyaba.</i>
not (with impera- tive)	<i>tha</i>	<i>tha</i>	<i>tha</i>	<i>ma.</i>
not (ordinary)	<i>man</i>	<i>ma</i>	<i>ma</i>	<i>ma.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
if not, otherwise	<i>mana</i>	<i>ma nīma</i> (lit. not became, i.e. if not so)		cf. <i>na</i> = Hindi <i>to</i> , then (in- ferential).

## VERBS

beat, strike	<i>tha</i>	<i>toñ, this</i>	<i>h<sup>n</sup></i>	<i>rdññ.</i>
come	<i>tð, tau</i>	<i>b<sup>n</sup>, bññ</i>	<i>tññ</i>	<i>yon.</i>
drink	<i>tññ</i>	<i>tññ</i>	<i>tññ</i>	<i>thññ.</i>
eat	<i>zā</i>	<i>zā</i>	<i>zā</i>	<i>za.</i>
give	<i>dā</i>	<i>ran</i>	<i>rññ</i>	<i>tañ.</i>
go	<i>rau, rð</i>	<i>bī, pā, yññ</i>	<i>dē, bau</i>	<i>cha, chē, dñl,</i> <i>drñl.</i>
hear	<i>thas</i>	<i>thas</i>	<i>thas</i>	<i>tshñr, nyññ.</i>
live, dwell	<i>hññ</i>	<i>bösññ, sh<sup>n</sup></i>	<i>nī, tosh</i>	<i>dñk.</i>
see	<i>tañ</i>	<i>tañ</i>	<i>tan</i>	<i>lñta, thoñ.</i>
sit, remain	<i>pñs, p<sup>s</sup></i>	<i>tōshñ</i>	<i>dakci, tosh</i>	<i>dñk.</i>

## NUMERALS

1. <i>id'.</i>	11. <i>sigid'.</i>
2. <i>nish.</i>	12. <i>sññish.</i>
3. <i>homō.</i>	13. <i>sōrñm</i> ( <i>ō</i> as English <i>aw</i> ).
4. <i>po.</i>	14. <i>sapo.</i>
5. <i>ñā.</i>	15. <i>sonā.</i>
6. <i>ññk'.</i>	16. <i>sōrñk'.</i> ( <i>ō</i> as English <i>aw</i> ).
7. <i>tissñ.</i>	17. <i>sōstish.</i>
8. <i>rai.</i>	18. <i>sōrai.</i>
9. <i>zgññ</i> ( <i>ññ</i> almost English "wee").	19. <i>sōzgññ</i> ( <i>ññ</i> like English "wee").
10. <i>sai.</i>	20. <i>nñzā'.</i>

It will be seen that the above are the same as in Standard Kānauri, except 3, which in Standard Kānauri is *shñm*. In Lower Kānauri it is *shñmm*, and in Pūrik *sñm*. Chitkhuli should also be compared with Cām̐ba Lāhūli, see *Lang. North. Him.*, pt. iii, p. 37.

## KAGANI

## INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hāzārā District. The Kāgān River flows into the Jihlām below Mūzāffārābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tīnauli and Dhūṇḍī or Kaiṛālī (*Lang. North Him.*, pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmū, and are generally called Cībhālī. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hīndko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīṭī Dās to the boundary of Chīlās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shiṇā is spoken, there being no important difference between the dialect of Shiṇā in this part of Yāgīstān and that in Chīlās; further down the Indus than Yāgīstān the language is Pashto.

## PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter *h*. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties

involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that *h* is never fully pronounced except when joined to the surd letters *p, k, t, c*. In all other cases the pronunciation is as follows: When *h* precedes the accented vowel it has the deep tone; when it follows it has the high tone. When *h* is initial it is sonant *h* with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and sometimes falls again about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. *ghār* or *kār*, house; *bhrā* or *prā*, brother; *dhāi* or *tāi*, two and a half; *jhāgrā* or *cāgrā*, quarrel; *thhēnā* or *thēnā*, be found; *bhāṛjāi* or *pāṛjāi*, sister-in-law; *bhāṇīyā* or *pāṇīyā*, brother-in-law; *būhā* or *bhā*, door; *bāhrā* or *bārā*, twelve; *ōhnā* or *ō'nā*, them. Words with both tones are *bhēḥ* or *pḥ*, sister; *jhāṇh* or *cāṇh*, wind.

The Kāgānī people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābī; thus one often hears *kū'ṛi* for *kūrī*, girl; *kū'the* for *kūtthe*, where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the *h* is fully pronounced when immediately following a surd letter, it does not then affect

the tone, as in *kāttḥā*, stream ; *chikṇā*, pull. In *thhēṇā*, be found, the first *h*, coming immediately after the *t*, has no effect on the tone, but the second has, the word being pronounced *thēṇā*.

The vowel formed by combining final *-ā* with the *e* of the verb substantive is as nearly as possible French *è*, the phonetic symbol for which is epsilon. Cerebral *l*, so common in Northern Pānjābī, is not found. *c* and *j* often tend towards *ts* and *dz* ; thus, *rēcch*, bear, is almost *rīttsḥ*.

There is a rather difficult long vowel between *ō* and English *aw*. It is found in such words as *nō*, nine ; *cōhdā*, fourteen, and generally in words which have *au* in Northern Pānjābī.

Owing perhaps to the devotion of the inhabitants to their religion, *q* is quite common, where in most districts we should find *k* ; thus, *qūtūb*, north ; *hūqq*, right ; *qīblā*, west (for the *qībla* at Makka).

## NOUNS

The nouns do not call for much comment. The prepositions "of", "to", and "from" are *dā*, *ko*, and *thī* (or *kōlo*) respectively. The agent preposition *sūṇ*, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is *-e* or *-ū* ; for the plural it is always *-ā*.

## PRONOUNS

*ūnī*, oblique *ūnā*, is added to a noun or used with *āb* (Urdu *āp*) to indicate respect ; cf. Pānjābī *bhrā horī āe nē*, my brother has come ; *āp horā dā kī hūkm e*, what is your command. (Kāgānī, *bhrā ūnī, āb ūnā dā*.)

## NUMERALS

The numbers 11 to 19 insert an *h*, i.e. employ the high tone. In Pānjābī this is done only when the numbers are used in the oblique.

## ADVERBS

*bhī*, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsīs, who are sometimes known as the people who say *bhī bhī rē rē*.

## VERBS

The present of the verb substantive generally combines its vowel with a previous *ā* or *e* (*eū* and *eo* do not combine), *āe* becomes *ai* (French *è*), *āē* becomes *ē*; in *aa* and *ee* one of the vowels is dropped.

The infinitive ends in *-nā*, or (after *r*, *r*, *l*, and generally *s*) *-nā*.

The stative participle is formed in *-ādā* or *-ūdā*, a form found as far away as Jāmmū and in the State of Bāghāt, near Simla.

*Passive*.—It is to be noted that the participle used in the passive along with *gācchā*, go, is unchangeable; thus, *kūrhi māre geī*, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: *-tā* after an unvoiced or surd letter, and *-dā* after a sonant; thus, *chiktai*, he is pulling; *khēndai*, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with *kārṇā*, do, as *dikhtā kārṇā*, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. *jūlnā* and *gācchā* (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, *chāḍḍṇā*, *chōḥṇā* is used when the meaning is really "leave", and *chūrṇā* as an intensive.

*Causal verbs*.—Like Pānjābī: *kārṇā*, do, caus. *kārāṇā*, cause to be done; *cārṇā*, graze, caus. *cārāṇā*, cause to graze.

## BAHRAMGALA

Bāhrāmgāla is a village two marches south of the Pīr Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bāhrāmgāla has more resemblance to that of the Murree Gālīs than to Pūnchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bāhrāmgāla is heard with practically no change from below Pōshīāna (south of the Pīr Pānjāl Pass) to Thāunā, Rājaurī (Rāmpūr), and thence nearly up to Pūnch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral *l* is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral *n*.

## KAGANI

## NOUNS

SINGULAR	PLURAL
Nom. <i>ricch</i> , bear.	<i>ricch</i> .
Gen. <i>ricch-e dā</i> .	<i>ricch-ā dā</i> .
Dat. -e <i>ko</i> .	-ā <i>ko</i> .
Abl. -e <i>kōlo</i> or <i>thī</i> .	-ā <i>kōlo</i> or <i>thī</i> .
Agent -e, -e <i>sūṇ</i> .	-ā, -ā <i>sūṇ</i> .

See also *pūttār*, son; gen. *pūttāre dā*, etc.; plur. *pūttār*, *pūttārā dā*, etc. It will be sufficient to indicate nom., gen., and agent.

Nom. <i>jāṇ-ā</i> , man.	-e.
Gen. -e <i>dā</i> .	-ēā <i>dā</i> .
Agent -e, -e <i>sūṇ</i> .	-ēā, -ēā <i>sūṇ</i> .

The *n* in *jāṇā* is less cerebral than in Pānjābī.

Nom. <i>pāṇ-ī</i> , water.	-ī.
Gen. -īe <i>dā</i> .	-īā <i>dā</i> .
Agent -īe.	-īā.
Nom. <i>ghār</i> , house.	<i>ghār</i> .
Loc. <i>ghāre</i> , in the house,	<i>ghārā bīcc</i> .
<i>ghāro</i> , from the	<i>ghārā thī</i> or <i>kōlo</i> .
house.	
Agent <i>ghāre</i> .	<i>ghārā</i> .

The suffix -o, corresponding to Pānjābī -ō, is used only with the singular. The plural has to use a preposition, *thī*, *kōlo*, etc.

*pē*, father, and *bhrā*, brother, are irregular.

Nom. <i>pē</i> , father.	<i>bhrā</i> -, brother.
Gen. <i>pīū dā</i> (accent on <i>ī</i> ).	-ū <i>dā</i> .
Dat. <i>pīū ko</i> .	-ū <i>ko</i> .
Abl. <i>pīū kōlo</i> , <i>thī</i> .	-ū <i>kōlo</i> , <i>thī</i> .
Agent <i>pīū</i> .	-ū.

*Feminine.*

Nom. <i>trīmt</i> , woman.	<i>trīmt-ā</i> .
Gen. <i>trīmtī dā</i> .	-ā <i>dā</i> .
Agent <i>trīmtī</i> , <i>trīmtī sūṇ</i> .	-ā, -ā <i>sūṇ</i> .



SINGULAR	PLURAL
Nom. <i>kūrḥ-i</i> , girl.	- <i>iā</i> .
Gen. - <i>i dā</i> .	- <i>iā dā</i> .
Agent - <i>i</i> , - <i>i sūṇ</i> .	- <i>iā</i> , - <i>iā sūṇ</i> .

*mā*, mother, *bhēḥṇ* or *bhēṇ*, sister, *dhī*, daughter, inflect in -*ū*.

*mā* ; gen. *māū dā* ; agent, *māū*, *māū sūṇ*.

*bhēḥṇ* ; gen. *bhēḥṇū dā* ; agent *bhēḥṇū*, *bhēḥṇū sūṇ*.

*dhī* ; gen. *dhīū dā* ; agent *dhīū*, *dhīū sūṇ*.

*ākkh*, eye, has plur. *ākkhīā*.

## PRONOUNS

	SINGULAR	PLURAL
<i>First Person.</i>		
Nom.	<i>mē</i> , I.	<i>āsī</i> .
Gen.	<i>mārā</i> , <i>mārḥā</i> .	<i>āsdū</i> .
Dat., Acc.	<i>mū kō</i> , <i>mū kā</i> .	<i>āsā ko</i> .
Abl.	<i>māre kōlo</i> , <i>mārhe kōlo</i> .	<i>āsā kōlo</i> .
Agent	<i>mē</i> .	<i>āsā</i> , <i>āsā sūṇ</i> .

*Second Person.*

Nom.	<i>tū</i> .	<i>tūsī</i> .
Gen.	<i>tūhrā</i> , <i>tūrā</i> .	<i>tūs dā</i> .
Dat., Acc.	<i>tū ko</i> .	<i>tūsā ko</i> .
Abl.	<i>tūhre kōlo</i> , <i>tūre kōlo</i> .	<i>tūsā kōlo</i> .
Agent	<i>tūdh</i> .	<i>tūsā</i> , <i>tūsā sūṇ</i> .

*Third Person.*

Nom.	<i>ē</i> , <i>ēh</i> , this, he, she, it.	<i>ē</i> .
Gen.	<i>īs dā</i> .	<i>ēhnā dā</i> .
Dat., Acc.	<i>īs ko</i> .	<i>ēhnā ko</i> .
Abl.	<i>īs de kōlo</i> .	<i>ēhnā kōlo</i> .
Agent	<i>īs</i> , <i>īs sūṇ</i> .	<i>ēhnā</i> , <i>ēhnā sūṇ</i> .

Nom.	<i>ō, ōh, that, he,</i> <i>she, it.</i>	<i>ō.</i>
Gen.	<i>ūs dā.</i>	<i>ōhnā dā.</i>
Dat., Acc.	<i>ūs ko.</i>	<i>ōhnā ko.</i>
Abl.	<i>ūs de kōlo.</i>	<i>ōhnā kōlo.</i>
Agent	<i>ūs, ūs sūn.</i>	<i>ōhnā, ōhnā sūn.</i>
Nom.	<i>kōn, who ?</i>	<i>jehṛā, jē, who (rel.).</i>
Gen.	<i>kās dā.</i>	<i>jīs dā.</i>
Agent	<i>kās, kās sūn.</i>	<i>jehṛe.</i>
Nom.	<i>kūī, anyone, someone.</i>	<i>āb-ūnī, you (respectful).</i>
Gen.	<i>kāse dā.</i>	<i>āb-ūnā dā.</i>
Agent	<i>kāse, kāse sūn.</i>	<i>āb-ūnā.</i>

*kē, what ? kījḥ, anything, something ; sīb kījḥ, every-thing ; jē kījḥ, whatever.*

*itnā, so much ; kētnā, how much ? jētnā, as much (rel.).*

*ūnī, oblique ūnā, is added to nouns to indicate respect. It is used in the same way as the Pānjābī horī, horā, thus : bhrā ūnī, (my) brother ; sāhb ūnī dī gā, the Sahib's cow. ūnī is always used in the plural (of respect).*

The word *sūn* is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of *sūn* the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like *kūtṭe sūn kītai*, a dog has done it, where there can be no idea of respect.

*bhrāū sūn khāḍhai*, my brother has eaten it.

*kūrḥī sūn ākhēū*, the girl said it.

*tūsā sūn mēlēū*, you milked (the cow).

#### ADJECTIVES

Adjectives ending<sup>g</sup> in *-ā* in the masc. sing. agree with their nouns in number, gender, and case, thus :—

*mārḥā pē*, my father ; *mārḥī bōḥṭī*, my wife ; *mārḥēā pūttārā dī*, of my sons ; *mārḥīā dhīā*, my daughters.

Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of *thī* or *kōlo*.

*ē cānai*, this is good ; *ē ēs thī cānai*, this is better than this ; *ē sārēā kōlo cānai* or *sārēā thī cānai*, this is better than all, this is best.

## NUMERALS

1. <i>hikk.</i>	11. <i>yāhrā.</i>
2. <i>dō.</i>	12. <i>bāhrā.</i>
3. <i>trē.</i>	13. <i>tēhrā.</i>
4. <i>cār.</i>	14. <i>cōhdā.</i>
5. <i>pānj.</i>	15. <i>pāndhrā.</i>
6. <i>chē.</i>	16. <i>sōhlā.</i>
7. <i>sātt.</i>	17. <i>sātāhrā.</i>
8. <i>ātth.</i>	18. <i>āthāhrā.</i>
9. <i>nō.</i>	19. <i>ūnnhī.</i>
10. <i>dās.</i>	20. <i>bih.</i>
1½. <i>dēdh.</i>	3½. <i>sādhe trai.</i>
2½. <i>dhāi.</i>	4½. <i>sādhe cār, etc.</i>

*sāwā* is not used, *pā* for quarter is common.

Rs. 3-4-0, *trai rūpāe hikk pā.*

R. 1-4-0, *pānj pā.*

once, twice, etc., *hikk wārī, dō wārī, etc.* ; both, *dōne.*

## ADVERBS

## Time

now, <i>īs wele, hūṇ.</i>	to-day, <i>āj.</i>
then, <i>ūs wele.</i>	to-morrow, <i>sābāh</i> (accent on second).
when ? <i>kādā.</i>	day after to-morrow, <i>ātrā.</i>
whenever, <i>jī-kāde.</i>	on fourth day, <i>cauthe, cōthe.</i>
when (rel.), <i>jēs wele.</i>	yesterday, <i>kāll.</i>
in the morning, <i>fāzrā.</i>	yet (as in "not yet"), <i>ājā.</i>
at night, <i>rātī.</i>	the coming year, <i>ēndā bārs.</i>
last year, <i>pārū dā bārs.</i>	yet, up to now, <i>āje tāṇā.</i>
the present year, <i>jūldā bārs.</i>	
up to two hours, as long as	
two hours, <i>dūdā ghārīā</i>	
<i>tāṇā.</i>	

*Place*

here, <i>ēhthe</i> .	hence, <i>ēhtho</i> .
there, <i>ōhthe</i> .	thence, <i>ōhtho</i> .
where ? <i>kūhthe</i> .	whence ? <i>kūhtho</i> .
whither ? <i>kūr</i> .	up to where ? <i>kūhthe tāṇā</i> .
up to there, <i>ōhthe tāṇā</i> .	up to here, <i>ēhthe tāṇā</i> .
upwards, <i>ūtā</i> .	downwards, <i>tālā</i> .
on this side, <i>ūrār</i> .	on the far side, <i>pār</i> .
again, <i>bhī</i> .	inside, <i>āndār</i> .
again, <i>fīr</i> .	far, <i>dūr</i> .
outside, <i>bīre</i> .	always, <i>hūmēsha</i> .
near, <i>nēre</i> .	

*Others*

quickly (adj.), <i>bailā</i> .	not, no, <i>nīh</i> , <i>na</i> .
why ? <i>kīā</i> .	slowly, <i>hōlēā</i> .
in this way, <i>īs tāre</i> .	in what way ? <i>kūs tāre</i> .
in that way, <i>ūs tāre</i> .	in which way (rel.), <i>jēs tāre</i> .

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

## PREPOSITIONS

Most prepositions govern the genitive. Those governing the genitive are marked (*g*) below.

<i>kōl</i> , near, beside ( <i>g</i> ).	<i>wāse</i> , for sake of ( <i>g</i> ).
<i>kōlo</i> , from, from beside,	<i>ko</i> , to.
than ( <i>g</i> ).	<i>dā</i> , of.
<i>nāl</i> , along with, with	<i>bīce</i> , in, among ( <i>g</i> ).
(of instrument) ( <i>g</i> ).	<i>bīcco</i> , from among, from
<i>thī</i> , from, than.	in ( <i>g</i> ).
<i>ūtte</i> , upon ( <i>g</i> ).	<i>pār</i> , on that side of ( <i>g</i> ).
<i>ūrār</i> , on this side of ( <i>g</i> ).	

## VERBS

*Verb Substantive*

Pres.	ā.	ā.
	ē.	ō.
	ē.	ēn, hēn.
Past.	āsā, fem. āsī.	āsē, fem. āsīē.
	āsē, fem. āsīē.	āsēō, fem. āsīō.
	āsā, fem. āsī.	āsē, fem. āsīā.

Sometimes the first syllable has the high tone *āhsā*, *āhsī*, etc.

*ḍōlnā*, pour out

Imperat.	<i>ḍōl, ḍōle</i> ; polite sing. <i>ḍōlī</i> .	
Pres. subj.	<i>ḍōlā</i> .	<i>ḍōlā</i> .
	<i>ḍōlē</i> .	<i>ḍōlō</i> .
	<i>ḍōlē</i> .	<i>ḍōlēn</i> .
Fut.	<i>ḍōlsā</i> .	<i>ḍōlsā</i> .
	<i>ḍōlsī</i> .	<i>ḍōlsō</i> .
	<i>ḍōlsī</i> .	<i>ḍōlsān</i> .

Past cond. or pres. part. *ḍōldā* ; fem. *ḍōldī* ; plur. *ḍōlde*, fem. *ḍōldīā*.

Pres. ind., formed by combining pres. part. and pres. verb subst. thus :—

<i>ḍōldā</i> , fem. <i>ḍōldī ā</i> .	<i>ḍōldē ā</i> , fem. <i>ḍōldīā</i> .
<i>ḍōldē</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldē o</i> , fem. <i>ḍōldīō</i> .
<i>ḍōldai</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldēn</i> , fem. <i>ḍōldīēn</i> .

Imperf. composed of pres. part. and past verb subst. *ḍōldā āsā*, etc.

Past, *ḍōlā*, fem. *ḍōlī* ; plur. *ḍōle*, fem. *ḍōlīā*.

Pres. perf. *ḍōlēai* (*ḍōlēā e*), etc. (past and pres. verb subst.).

Plup. *ḍōlēā āsā* (past and pres. verb subst.).

Conj. part. *ḍōlke*, having poured out.

Stat. part. *ḍōlēādā*, in the state of having been poured out, poured out : fem. *ḍōlīdī* ; plur. *ḍōlede*, fem. *ḍōlīdīā*.

Past part. *ḍōlēā*, poured.

*Passive.*—The passive is formed by joining the inflected sing. masc. of the past with the verb *gācchṇā*, go. The inflected sing. part. is unchangeable, e.g., *ō dōle gēā*, it (masc.) was poured out; *ō dōle gēi*, it (f.) was poured out; *ō dōle gēiā*, they (f.) were poured out; so also *dōle gaisā*, will be poured out; etc.

The pres. part. or past cond. ends in *-dā* when the root of the verb ends in a voiced consonant or vowel (or vowel followed by *h*), and in *-tā* when the root ends in an unvoiced consonant. Thus *hūttā*, from *hūṭṇā*, to get tired; *hāktā*, from *hākṇā*, be able; *jūldā*, from *jūlnā*, go, etc.

I heard one exception to this rule: *ṭākṇā*, call, takes *ṭākdā*. Possibly this is accidental, due to ordinary Lahnda influence.

*ghṛnnā*, take

past, *ghṛdā*, other tenses regular.

*khēṇā*, eat

Imperat. *khā*, *khāo*, polite sing. *khāi*.

Fut. *khaisā*, *khaisi*, etc.

Pres. part. *khēndā*.

Past, *khādhā*.

*ēṇā*, come

Fut. *aisā*.

Past, *āyā*.

Stat. part. *āyādā*, fem. *āīdī*; plur. *āīde*, fem. *āīdīā*.

*gācchṇā*, go

Imperat. *gācch*.

Fut. *gaisā*.

Past, *gēā*.

Stat. part. *gēādā*, fem. *gēīdī*; plur. *gēīde*, fem. *gēīdīā*.

*jūlnā*, go

Imperat. *jūl*.

Fut. *jūlsā*.

Past, stat. part., etc., as for *gācchṇā*.

*ājñā*, sit

Imperat. *āj* (*āj gācch*, sit down ; cf. Hindi *baith jā*).

Fut. *ājsā*.

Past, *aithā*.

Stat. part. *aithādā*, fem. *aithīdī* ; plur. *aithede*, fem. *aithīdīā*.

*cēñā*, lift

Imperat. *cā*, *cāo*.

Fut. *caisā*.

Pres. part. *cēndā*.

Past, *cāēā*.

*āññā*, bring

Fut. *āñsā*.

Pres. part. *āñdā*.

Past, *āñdā* (same form as pres. part.).

*hūññā*, be tired

Pres. part. *hūññā*.

Stat. part. *hūññādā* (accent on *ē*).

*lēñā*, put on (clothes, etc.)

Imperat. *lā*.

Fut. *laisā*.

Pres. part. *lēndā*.

Past, *lāyā*.

Stat. part. *lāyādā*.

*thēñā* (*thhēñā*), be found, be obtained

Fut. *thaisī*.

Pres. part. *thēndā* (*e* like *è* in French *père*).

Past, *thāyā*.

Stat. part. *thāyādā*.

The deep tone is found sometimes in this verb immediately after the initial *th*. It is specially marked in the inf. *thhēñā*, pronounced *thēñā*.

*hōṇā*, be, become

Fut. *hōsā*.

Pres. part. *hōndā*.

Past, *hōyā*.

Stat. part. *hōyādā*.

*Habit*.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of *kārnā*.

*khēndiā kāro* (fem. plur.), make a habit of eating.

*khēndī kārsā*, I (fem.) shall make a habit of eating.

*Continuation*.—Keeping on doing a thing. The pres. part. agreeing as before is used with *rēhā*, remain.

*nhēndā rēhā*, he continued washing himself.

*nhēndiā rēhiā*, they (the women) continued washing themselves.

*Ability*.—Ability is expressed by means of the verb *hākṇā*, be able, with the root of the required verb.

*mē nā jūl hāktā*, I am unable to go.

*mē jūl nā hāktī*, I (fem.) am unable to go.

*Necessity, advisability, etc.*—The inf. with the verb subst. *hōṇā*, become.

*mā kō jūlnai*, I have to go, I ought to go.

*tū ko jūlnā hōsī*, you will have to go.

Sometimes the expression means merely intention or even futurity :

*kādā jūlnai*, when are you going, when do you intend to go ?

The almost invariable combination of the vowel of the pres. verb subst. with a previous *ā* or *e* is worthy of note. Thus we have :—

*ō jānai*, he is a man, for *ō jānā e*.

*ō jūldai*, he is going, for *ō jūldā e*.

*kūr gēāden*, where have they gone (are in the state of having gone), for *gēāde ēn*.



*kē ākhēai*, what did he say, for *ākhēā e*.

*kūhthe gēādē*, where did you go, for *gēādā ē*.

*mē ākhtā*, I am saying, for *ākhtā ā*.

The *ai* is almost exactly the French *è*, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pānjābi pres. part. pass. *ghāllīdā*, being sent, or of any word corresponding to *cāhiye*, *cāhīdā*. In place of this latter a word meaning good or bad is used.

*gācchṇā cāṇai*, it is right or proper to go.

*is tāre kārṇā cāṇā nīh*, one ought not to do this.

*is tāre kārṇā būrai*, it is bad to do thus.

### THE PRODIGAL SON

*hīkke jāṇe de dō pūttār āhse, ohnā bīcco*  
 one man of two sons were, them among-from  
*nīkre pūttre āṇe pīū ko ākhe* “*bājī*  
 by-little son own father to was-said “Father  
*jehṛā tūsdā māle dā hīssā mūkō ēndai*  
 what you-of property of part me-to coming-is  
*tūsī bāṇḍ dēo*”: *ohnā āṇā māl*  
 you dividing give”: by-them (him) own property  
*bāṇḍ dīttā. thōṛēā dīhāṛēā pīcche nīkṛā*  
 dividing was-given. Few days after little  
*pūttār sāb kījḥ jāṃā kārke*  
 son all something collected having-made  
*dūe dūre de mīlkhe ko gācch rēhā*: *ohthe*  
 another far of country to going remained: there  
*āṇā māl sārā māṇḍēā kām mā bīcc khārāb*  
 own property all evil works in bad  
*kār chārēā*: *jī-kāde sārā māl*  
 making left (ruined): whenever all property  
*khārc kār rēhā ūs mīlkhe bīcc*  
 spending making remained that country in

*kāht* (or *hāftā*)      *pai*      *gēā :*      *oh*      *hūṇ*      *bhūkkhā*  
 famine                  falling      went :      he      now      hungry  
*hūndai.*      *ūs*      *mīlkhe*      *de*      *hīkke*      *jāne*      *nāl*  
 being-is. That      country      of      one      man      with,  
*gāchke* (*jūlke*)      *rāl*      *gēā,*      *ūs*      *ūsko*  
 having-gone,                  joining      went,      by-him      him-to  
*khārke*      *āpṇī*      *bārī*      *bīcc*      *bhēde* (*ūndhe*)      *āpne*  
 having-taken      own      field      in      sheep (pigs)      own  
*cārānne*      *wāse*      *chōhrēā.*      *jīs*      *wēle*      *ōh*      *fīkre*      *bīcc*  
 grazing      for      was-left. What time      he thought      in  
*āyā*      *ākhaṇ*      *lāggā*      “*marhe* . *pīū*      *de*      *kītne*  
 came      to-say      began      “my      father      of      how-many  
*māzūr*      *rūṭṭī*      *rājike*      *khēndēn,*      *mē*      *ēthe*  
 labourers      bread      having-been-sated      eating-are,      I      here  
*bhūkkhā*      *mārdā,*      *mē*      *āpne*      *pīū*      *kōl*      *jūlsā,*  
 hungry      dying-am,      I      own      father      beside      will-go,  
*ōhnā*      *ko*      *ākhsā*      ‘*Khūdā* (*rāsūl*)      *dā*      *hāqq*  
 them      to      will-say      ‘God (prophet)      of      right  
*nūkhsān*      *kītā*      *tūrā*      *bī*      *gūnā*      *kītā*      *īs*  
 injury      was-done      thy      also      sin      was-done      this  
*jūgā*      *nā*      *rēhā*      *tūra*      *pūttār*      *ākhaṇ,*      *mū*  
 worthy      not      remained      thy      son      they-may-say,      me  
*kō*      *māzūre*      *dē*      *mīsāl*      *rākḥ.*”      *ūṭṭhke*  
 to      servant      of      likeness      place.”      Having-arisen  
*āpne*      *pīū*      *kōl*      *tūr*      *gēā :*      *ōh*      *ājā*      *dūr*      *āsā*  
 own      father      beside      going      went :      he      still      far      was  
*ūs*      *de*      *pīū-sūn*      *āṭhā,*      *daurke*      *gēā,*  
 him      of      father-by      was-seen,      having-run      went  
*kālāwe*      *bīcc*      *nāpārke*      *mīlēā,*      *ūs*      *ko*      *ākheā*  
 embrace      in      having-seized      met,      him      to      was-said

"*Khūdā* (*rāsūl*) *dā* *hāqq* *nūkhsān* *kītā*, *īs*  
 "God (prophet) of right injury was-done, this

*jūgā* *nā* *rēhā* *tūrā* *pūttār* *ākhān*."  
 worthy not remained thy son they-may-say."

*naukarā* *ko* *ākhēā* "*cānā* *cīrā* *tūsī* *āno*  
 servant to was-said "good garment you bring

*īske* *lūā* *lō*, *ānlī* *ūtte* *āngūṭhī*  
 this-to causing-to-be-put-on take, finger on ring

*lūā* *lo*, *paire* *ko* *chittār*, *pālēde*  
 causing-to-be-put-on take, foot to shoe, fattened

*bācche* *ko* *āṅke* *zābā* *kāro*, *ūs* *ko*  
 calf to having-brought kill make, it to

*khāwā* *tē* *khūshī* *kārā*, *ēh* *pūttār* *mārā*  
 we-may-eat and joy may-make, this son my

*mār* *geā* *āsā*, *fīr* *jī* *geā*, *gūm* *geā*  
 dying gone was, again living went, lost gone

*āsā*, *bhī* *thā* *geā*."  
 was, again found went."

*ūs* *dā* *bārā* *pūttār* *zīmī* *bīce*  
 Him of big son ground in

*āsā*, *jīs* *welē* *nēre* *ā* *geā* *gēnā*  
 was, what time near coming went singing

*bājēnā* *sūñēā*, *naukārē* *ko* *ṭākke*  
 playing was-heard, servant to having-called

*pūcchēā* "*kē* *hōēādai*," *ūs* *ākhēā* *tūrā*  
 was-asked "what become-is," by-him was-said thy

"*nīkrā* *bhrā* *ā* *geā* *tūre* *pīū* *ūs*  
 "little brother coming went thy father-by him

*wāse* *pālēādā* *bācchā* *zābā* *kārā*  
 for fattened calf kill getting-made

*lēai,                      ʔs wāse ʔs dā pūttār ʔs ko*  
 has-been-taken, this for him of son him to  
*jīndā thā geā.” ōh khāfā hōēā āndār nīh*  
 living being-found went.” He angry became in not  
*jūldā, ʔs dā pē bīrē āyā, ʔs ko mālēn*  
 goes, him of father out came, him to to-persuade  
*lāggā: pūttre ākhēā “mē ʔtne bārs tūrī*  
 began: by-son was-said “by-me so-many years thy  
*khīzmāt kīti, tūdd kāde bākrā bī nīh*  
 service was-done, by-thee ever goat even not  
*dittā mē yārā hāmzōlēā nāl khūshī*  
 was-given I friends companions with joy  
*kārā, ʔis wele ēh tūrā pūttār āai*  
 may-make, what time this thy son come-is  
*ʔis tūrā māl kānjrīā ʔtte ʔjārēā,*  
 by-whom thy property harlots upon, was-ruined,  
*tū ʔs wāse pālēādā bācchā zābā kārdē.”*  
 thou him for fattened calf kill makest.”  
*pīū sūṇ ʔs ko ākhēā “pūttārā tū*  
 father by him to was-said “Son thou  
*hāmēsha māre kōl rēhndē (hōndē) tē ʔē-kījjh*  
 always my beside remainest (being-art) and whatever  
*mārai tūrai, khūshī kārnī tē khūsh hōnā*  
 mine-is thine-is, joy to-make and joyful to-be  
*cānai, ke gāl ē ēh tūrā bhrā mar*  
 good-is, what thing is this thy brother dying  
*gea āsā, fīr ʔī geā, gūm geā āsā bhī*  
 gone was, again' living went, lost gone was again  
*thā geā.”*  
 being-found went.”

*Notes.*—*hīkke*, oblique of *hīkk*; *ākhe* for *ākhēā e*; *dūā*, second, other; *chūrēā*, left; in composition the usual form is *chūrṇā*, otherwise *chōhrṇā*, leave; see a couple of lines down. *Khūdā rāsul*, God and the Prophet; the Kāgān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. *pīū sūṇ*, for *sūṇ* see after pronouns in grammar; *lūā lo*, *lūā* is causative of *lē*, take, put on; *chittār*, in Pānjābī this means only a worn-out shoe; *pālede*, obl. of *pālēādā*; *bhī*, again; *bhī* is used by the criminal tribe of the *Sāsīs* in this sense; *āai*, for *āyā ē*, is come; cf. *ākhe* for *ākhēā ē*, above.

## STORY

*qūtbe dī jhānhū dā tē dīhe dā jhāgrā hōēā*  
 north of wind of and sun of quarrel became  
 “*āsā biccō kēhrā dāhdai,*” *ūs rāh te*  
 “us among-from who strong-is,” that way on  
*jānā hīkk mūsāfir tūrdā jūldai, gārm pātṭū*  
 man one traveller walking going-is, warm cloak  
*ūtte dhākkēādai, ōhnā ākhēā “jehṛā pātṭū*  
 over covered-is, by-them was-said “who cloak  
*ūtto ūlhārsē ōh dāhdā hōsī.”*  
 over-from will-take-off he strong will-be.”

*Notes.*—*ūtṭē*, upon himself; *dhākkēādai*, stat. part with *e*; *ūtṭē*, from over, i.e. off; *ūlhārnā*, take off, corresponds to *ūtārṇā*; “strong” here means “stronger”.

## VOCABULARY

able, be, <i>hākṇā</i> .	clothes, <i>cīre</i> .
again, <i>fīr</i> , <i>bhī</i> .	cock, <i>kūkūr</i> .
alive, <i>jīndā</i> ; become alive, <i>jī gācchṇā</i> .	collect, <i>jāmā kārṇā</i> .
all, <i>sābbh</i> .	come, <i>ēnā</i> .
always, <i>hāmēṣha</i> .	companion, <i>hāmzōlā</i> .
angry, <i>khāfā</i> .	country, <i>mīllēh</i> .
apple, <i>cōṭā</i> .	cover, <i>qhākkṇā</i> .
ask, <i>pūcchṇā</i> .	cow, <i>gā</i> .
ass, <i>khōtā</i> .	daughter, <i>dhī</i> ; -in-law, <i>nūh</i> .
bad, <i>mandā</i> , <i>khārāb</i> .	day, <i>dīhār</i> .
be, become, <i>hōṇā</i> .	deer, etc., <i>mārkhōr</i> , <i>kīll</i> , <i>rāī</i> .
bear, <i>ricch</i> .	descend, <i>laihṇā</i> .
beat, <i>mārṇā</i> .	desire, <i>māñṇā</i> .
because, <i>kē gāl e</i> .	die, <i>mārṇā</i> .
begin, <i>lāggṇā</i> .	divide, <i>bāṇḍṇā</i> .
beside, <i>kōl</i> .	do, <i>kārṇā</i> .
beyond, <i>pār</i> .	dock-plant, <i>hōlā</i> .
big, <i>bārā</i> .	dog, <i>kūttā</i> .
bird, <i>shīlāṇḍā</i> .	door, <i>bahā</i> .
bitch, <i>kūttī</i> .	down, <i>tālā</i> .
both, <i>dōṇe</i> .	drink, <i>pīṇā</i> .
boy, <i>nīṇḍhā</i> .	dwelt, <i>bāsṇā</i> .
bring, <i>āṇṇā</i> .	east, <i>cārhdā</i> .
brother, <i>bhrā</i> ; -in-law (sister's husband), <i>bhāñīā</i> ; (wife's brother), <i>sālā</i> .	eat, <i>khēṇā</i> .
buffalo, <i>māñjh</i> ; — calf, <i>jhōṭā</i> ; (smaller one), <i>kāṭā</i> .	eight, <i>āṭṭh</i> .
bull, <i>dānd</i> .	eighteen, <i>āṭhāhrā</i> .
calf, <i>bācchā</i> .	eleven, <i>yāhrā</i> .
call, <i>ṭākṇā</i> .	embrace, v., <i>kālāwe bicc nāpārṇā</i> .
cat, <i>bīlā</i> .	eye, <i>ākkh</i> .
cedar, <i>pālūddhār</i> .	famine, <i>hāftā</i> , <i>kāht</i> .
chestnut, <i>bānnā khōr</i> .	far, <i>dūr</i> .
cloak, <i>pāṭṭū</i> .	father, <i>pē</i> ; -in-law, <i>sōhrā</i> .
	fatten, <i>pālēādā</i> .
	few, <i>thōre</i> .
	field, <i>bārī</i> , <i>zīmī</i> .

fifteen, *pāndhrā*.

fight, v., *jhāgārṇā*; n., *jhāgrā*.

find, be found, *thēṇā*, *thhēṇā*.

finger, *āñlī*.

fir (*Abies pindrau*), *kāchll*.

(*Picea morinda*), *rēwār*.

five, *pānj*.

foot, *pair*.

four, *cār*; four annas, *pā*.

fourteen, *cōhdā*.

from, *kōlo*, *thī*, -o.

garment, *cīrā*.

girl, *kārḥī*.

give, *dēṇā*.

go, *gācchṇā*, *jūlnā*.

goat, *bākrā*.

good, *cāṇā*.

graze, v. tr., *cārāṇā*.

ground, *zīmī*.

hail, n., *krīṛī*, *kōrār*, *bālōddār*.

half: three and a half, etc.,

*sādhe trai*, etc.; see "one",

"two".

hand, *hātth*; see "right",

"left".

happiness, *khāshī*.

happy, *khāshī*.

he, *ōh*, *ēh*.

head, *sīr*.

hear, *sūṇā*.

hen, *kūkrī*.

hence, *ētho*.

here, *ēhthe*.

hill, *dhākā*.

horse, *ghōrā* (not *r*).

hot, *gārm*.

hour, *ghārī*.

house, *ghār*.

hungry, *hāftā*, *bhākkhā*.

husband, *khāsm*.

I, *mē*.

in, *bicc*.

injure, *nūkhāsān kārnā*.

inside, *āndār*.

joy, *khāshī*.

joyful, *khāshī*.

kestrel, *hāṭṭichā* (*ch* almost *tsh*).

labourer, *māzūr*.

laugh, *hāsnā*.

leave, *chōhṇā*: (in composition

as mere intensive), *chūrṇā*.

left (not right), *khābbā*.

lift, *cēṇā*.

little, *nīkrā*; a little, *thōrā*.

live (dwell), *bāsnā*; be alive,

*jīṇā*.

living, *jīndā*.

look, *ākhṇā*; look for,

*dhūṇḍhṇā*.

man, *jāṇā*.

maple (three-eared), *traikānnā*.

mare, *ghōrī* (not *r*).

medlar, *bāṭāñī*; see "pear".

meet, *mīlnā*.

milk, v. tr., *mēlnā*.

moon, *cānn*.

morning, in the, *fāzrā*.

mother, *mā*; -in-law, *sāss*.

mountain, *dhākā*.

much, so, *itnā*; how much?

*kītnā*; as much (rel.), *jītnā*.

mule, *kācrā*.

my, *mārḥā*, *mārḥā*.

near, *nērē*.

need (be needful), *pākār hōṇā*.

nephew (brother's son), *pātrhīā*

(*bhātrīā*); (sister's son),

*khūrēā*.

- night, *rāt*.  
 nine, *nō*.  
 nineteen, *ūnnhī*.  
 no, *nā*, *nīh*.  
 north, *qūtāb*.  
 nose, *nākkh*.  
 not, *nā*, *nīh*.  
 nothing, *kījḥ nā*, *kījḥ nīh*.  
 now, *hūṇ*; up to now, *āje tāṇū*.  
 obtained, be, *thhēṇā*, *thēṇā*.  
 of, *dā*.  
 old (man), *būḍhā*.  
 on, *ūtte*.  
 one, *hikk*.  
 one and a half, *ḍēḍh*.  
 other, *dūā*.  
 outside, *bīṇe*.  
 pear (tree), *bātān*; see  
     "medlar".  
 persuade, *mālnā*.  
 pierce, *cūbbhṇā*.  
 pig, *ūndhā*.  
 pine (*Pinus excelsa*), *bār*.  
 place, v., *rākhṇā*.  
 play, v. (music), *bājēṇā*.  
 plum (*Prunus padus*), *bhārth*.  
 pour out, *ḍōlnā*.  
 prayer, *nāmāz*; time of early  
     afternoon prayer, *pēshī*; of  
     later afternoon prayer, *ḍīgār*.  
 property, *māl*.  
 prophet, *rāsūl*.  
 pull, *chikṇā*.  
 put on (clothes), *lēnā*; cause  
     to be put on, *lūāṇā*.  
 quarrel, *jhāgrā*.  
 quarter, *pā*.  
 remain, *rēhṇā*.  
 right (not left), *sājjā*.  
 ring, *āṅgūthī*.  
 rise, *ūṭṭhṇā*; see "stand".  
 river; see "stream".  
 ruin, v. tr., *ūjārṇā*, *khārāb*  
     *kārṇā*.  
 run, *daurṇā*.  
 sacrifice, v. tr., *zābā kārṇā*.  
 sake, for—of, *wāse*.  
 satisfied, be, *rājjṇā*.  
 say, *ākḥṇā*.  
 second; see "two".  
 seek, *ḍhūṇḍhṇā*.  
 seize, *nāpārṇā*.  
 send, *jōlnā*.  
 servant, *naukār*.  
 service, *khīzmāt*.  
 seven, *sātt*.  
 seventeen, *sātūhrā*.  
 she, *ōh*, *ēh*.  
 sheep, *bhēḍē*.  
 shoe, *chittār*.  
 side, on this—of, *ārār*; on far—  
     of, *pār*.  
 similar to, *de mīśāl*.  
 sin, n., *gūnā*; v., *gūnā kārṇā*.  
 sing, *gēṇā*.  
 sister, *bhēhṇ*; -in-law (brother's  
     wife), *bhāhbī*, *bhārjāt*; (hus-  
     band's sister), *nānān*.  
 sit, *ājṇā*.  
 six, *chē*.  
 sixteen, *sōhlā*.  
 something, *kījḥ*.  
 son, *pūttār*.  
 south, *nīlāb*.  
 speak, *ākḥṇā*, *bōlnā*.  
 spend, *khārc kārṇā*.  
 spoil, *ūjārṇā*, *khārāb*, *kārṇā*.  
 spruce; see "fir".



stand, <i>khālnā</i> .	turn, <i>fīrnā</i> .
star, <i>tārā</i> .	twelve, <i>bāhrā</i> .
still, yet, <i>ājā, āje tāṇū</i> .	twenty, <i>bīh</i> .
stone, <i>bāṭṭā</i> .	two, <i>dō</i> ; two and a half, <i>qhāi</i> ;
stream (small), <i>kāṭṭhā</i> ; (large), <i>nādd</i> .	second, <i>dūā</i> .
strong, <i>qāhḡā</i> .	up, <i>ūtte</i> ; up to, <i>tāṇū</i> .
sun, <i>dīh</i> .	upon, <i>ūtte</i> .
take, <i>lēnā</i> ; take with one, <i>khārnā</i> ; take off (clothes), <i>ūlhārnā</i> .	very, <i>bāṭā</i> .
ten, <i>dās</i> .	walk, <i>ṭārnā</i> ; see "go", "come".
than, <i>kōlo, thī</i> .	walnut, <i>khōṛ</i> .
then, <i>ūs wele</i> .	was, <i>āsā, āhsā</i> .
there, <i>ōhthe</i> .	wash oneself, <i>nhēnā</i> .
they, <i>ōh, ēh</i> .	water, <i>pāṇī</i> .
thirteen, <i>tēhrā</i> .	we, <i>āsī</i> .
this, <i>ēh</i> .	west, <i>lēhndā, qīblā</i> .
thou, <i>tū</i> .	what, <i>kē</i> .
three, <i>trē</i> .	when? <i>kādā</i> , (rel.) <i>jīs wele</i> .
thy, <i>tērā</i> .	where? <i>kūhthe</i> ; see "whither" (rel.), <i>jīhthe</i> .
time, <i>wākh</i> .	whither? <i>kūr, kūhthe</i> .
tired, get, <i>hūṭnā</i> ; tired, adj., <i>hūṭēādā</i> .	who? <i>kēhrā, kūṇ</i> , (rel.) <i>jēhrā</i> .
to, <i>ko</i> .	wife, <i>bōhṭī</i> .
to-day, <i>āj</i> .	willow, <i>bīs</i> .
to-morrow, <i>sābāh</i> ; day after—, <i>ātrū</i> ; day after that, <i>cōthe</i> .	wind, <i>jhāṇh</i> .
tongue, <i>jībh</i> .	with, <i>nāl</i> (both "along with" and instrumental).
tooth, <i>dānn</i> .	woman, <i>trīmt</i> .
traveller, <i>mūsāfir</i> .	worthy, <i>jūgā</i> .
turban, <i>pāṭkā</i> .	yesterday, <i>kāl</i> .
	yet, <i>ājā, āje tāṇū</i> .
	you, <i>tūsī</i> .
	your, <i>tūs dā</i> .

## BAHRAMGALA

It will be seen from the following lines that the dialect resembles *Ḍhūṇḍī*; see Northern Himalayan Dialects, pt. iv, p. 15.

## NOUNS

*pūtlār*, son; oblique, *pūttār*.

## PRONOUNS

Nom. <i>maī</i> , I.	<i>ās</i> .
Gen. <i>mhārā</i> .	<i>āsāhrā</i> .
Dat. <i>mīgī</i> .	<i>āsā kī</i> .
Agent <i>maī</i> .	<i>āsā</i> .
Nom. <i>tū</i> .	<i>tūs</i> .
Gen. <i>tūhārā</i>	<i>tūsāhrā</i> .
Dat. <i>tūgī</i> .	<i>tūsā kī</i> .
Agent <i>tū</i> .	<i>tūsā</i> .
Nom. <i>ōh</i> .	<i>ēh</i> .
Gen. <i>ūs nā</i> .	<i>ūnhā nā</i> .
Dat. <i>ūs kī</i> .	<i>ūnhā kī</i> .
Agent <i>ūs</i> .	<i>ūnhā</i> .

*kūn* (not *kūṇ*), who? *kē*, what?

## NUMERALS

Very much the same as North Pānjābī.

*ikk*, *dō*, *tinn*, *cār*, *pānj*, *chē*, *sātt*, *ātt*, *nau*, *dās*, *yārā*, *bārā*, *tērā*, *caudā*, *pāndrā*, *sōlā*, *sātārā*, *āthārā*, *ūnnī*, *bīh*.

Note *sōlā*, not *sōlā*; *bīh*, not *wīh*. Note also:—

24. <i>cauwī</i> .	60. <i>sātt</i> , <i>trai bīhā</i> .
29. <i>ūnāttī</i> (with <i>r</i> ).	70. <i>sāttār</i> .
30. <i>trīh</i> (with <i>r</i> ).	80. <i>āssī</i> , <i>cār bīhā</i> .
40. <i>cālī</i> (not <i>cālī</i> ), also <i>dō</i>	90. <i>nābbē</i> .
<i>bīhā</i> .	100. <i>sau</i> , <i>pānj bīhā</i> .
50. <i>pānjāh</i> , <i>dhāī bīhā</i> .	

## ADVERBS

upwards, <i>ūppūr</i> .	yes, <i>hā</i> .
downwards, <i>būn</i> .	quickly, <i>baile</i> .

## VERBS

*Verb Substantive*

Pres. <i>ěā</i> .	<i>ěā</i> .
<i>ī</i> .	<i>ěō</i> .
<i>ěā</i> .	<i>ěain</i> .
Past, <i>āitsā</i> or <i>sěā</i> .	<i>āitsā</i> , <i>sěā</i> .
<i>āitsai</i> , <i>sai</i> .	<i>āitsau</i> , <i>sěō</i> .
<i>āitsī</i> , <i>sī</i> .	<i>āitsūn</i> , <i>sūn</i> .

*mārnā*, beat

Pres. ind. *mārnā* *ěā* : *mārnā* *ī* : *mārnā* *ěā* : *mārne* *ā* : *mārne* *o* : *mārne* *ain*.

*mārnā* has fem. sing. *mārnī* ; plur. *mārnīā*.

Imperf. *mārnā* *sā* : *mārnā* *sai* : *mārnā* *sī* : *mārne* *sā* : *mārne* *sau* : *mārne* *sūn*.

Fut. <i>mārsā</i> , <i>mārsāgā</i> .	<i>mārsā</i> , <i>mārsāge</i> .
<i>mārsī</i> , <i>mārsīgā</i> .	<i>mārsē</i> , <i>mārsōge</i> .
<i>mārsī</i> , <i>mārsīgā</i> .	<i>mārsūn</i> , <i>mārsūnge</i> .

Fem.: The first form does change for the fem., the second has *-gī* in the sing. and *-gīā* in plur.

Past, *māreā*, fem. *mārī* ; plur. *māre*, fem. *mārīā*.

Pres. part. *mārnā*, fem. *mārnī* ; plur. *mārne*, fem. *mārnīā*.

The practical identity here as in many Laihindī (Lahndā) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the *s* is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral *ṇ* and *ḷ*, where otherwise they would be expected. The *ṇ* in *kāṇḍ* is accidental, due to the following *ḍ*. The Pūnchī dialect

also has very few cases of cerebral *ṇ* and *ḷ*; Dhūṇḍī, the Laihindī dialect of the Murree Hills, has far more.

mother, *āmmā*.

sister, *bhain* (not *ṇ*).

wife, *zānānī*.

woman, *zānānī*.

man, *jānā* (not *ṇ*).

ear, *kānn*.

brother, *bhrā*, *bhāī*.

back, n., *kāṇḍ*.

God, *Khūdā*.

Satan, *Shaitān*.

sun, *dīh*.

cowherd, *ḍāṅgār cārān-wāla* (not *ṇ* and *ḷ*).

eye, *ākḥhī*.

gold, *sānnā*.

silver, *cāndī*.

# THE KOCI DIALECTS OF RAMPUR STATE

## INTRODUCTION

The State of Rāmpūr is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kōṭ Gūrū to the border of Tibet. All the eastern part of the State speaks dialects of Kānaurī or Tibetan. The Kānaurī area begins abruptly  $2\frac{1}{2}$  miles beyond Sārāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Kōcī. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghī, Sūrkhūlī Pārgāna, and Dōdrā Kūār.

The Rōhrū dialect is spoken round about the town of Rōhrū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīgārh; on the east the Rōhrū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kōṭ Khāī to Khādrālā, the line bending considerably to the east. Rāmpūrī is found directly north of the Rōhrū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātlāj to mile  $92\frac{1}{2}$  on the Hindostan-Tibet road. Through most of its area the Sātlāj River bounds it on the north. Bāghī is spoken in a small district extending for 5 or 6 miles in every direction round Bāghī. The Sūrkhūlī dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.

On the west is the Rōhrū dialect, to the north Rāmpūri and Kānauri, and to the south Kūārī. Kūārī should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pābbār and in villages in the United Provinces. The streams of this valley drain into the Tōs River, which is ultimately joined by the Pābbār. Kūārī is called after Ḍōḍrā Kūār, the name given to the district where it is spoken. Ḍōḍrā and two other villages are known as Kūār or Ḍōḍrā Kūār. The villagers generally resent being considered inhabitants of Rāmpūr State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Gaḍwhāl), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Kōci-speaking population may be put down as 45,000.

#### PRONUNCIATION

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: *a*, *ā*; *e*, *ē*; *i*, *ī*; *o*, *ō*; *u*, *ū*; the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, *ǣ* is as *u* in "but", *ě* is practically the same as *ē*, except for length, but it is probably a lower vowel in most cases; *ǝ* is nearly *o* in "hot"; *ǔ* is the vowel of "pull" as distinguished from that of "root". The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jūbbāl, Sūkēt, and Bīlāspūr.)

In the Kōcī dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations *gh*, *ḍh*, *dh*, *jh*, *bh* are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the *h* is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the *h*. Thus, *ghōṛā*, *bhāī*, *bhaiṇ*, *ghār* become *gōhṛo*, *bāhī*, *bauhṇ*, *gauhr*, in which words the *h* is not sounded, the words being, however, pronounced with the high falling tone described under Kāgānī. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the *h* is dropped with sonant letters, but there the sonant letter is transformed into a surd and the *h* replaced by a low tone (also described under Kāgānī), so that the words just mentioned are pronounced *kōṛā*, *pāī*, *paiṇ*, *kār*. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Bīlāspūr, have the same peculiarity.

## ROHRU

### NOUNS

The plural of nouns in *-o* ends in *-ā*, reminding us of the Gūjārī dialect, which has nom. plur. *-ā*, obl. *-ā*. Masc. nouns ending in a consonant are inflected in *-ā* both sing. and plur., while fem. nouns have *-ī*. The gen. prep. is *ro*, the dat. *khě*, the abl. *khū*.

## PRONOUNS

3rd pers. pronouns have a special fem. form in the obl. sing.

## VERBS

The pres. ind. and pres. cond. are the same. The fut. adds *-lo* to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in *-ōndo*, *-ando*, *-ahndo*, otherwise it ends in *-ero*.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb *lāgno*, thus *pīṭde lāgo*, is actually now beating. For ability the verb *bōlno*, be able, is used.

## RAMPURI

## NOUNS

There is an organic genitive in *-o* which is, of course, an adjective.

The dat. prep. is *lē* and the abl. *kā*. Masc. nouns ending in *-o* inflect in *-e*, others in *-ā*. Fem. nouns inflect in *-ī*. The singular is nearly the same as the plural.

## PRONOUNS

Pronouns of the 3rd pers. have separate forms for the fem. obl.

## VERBS

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in *-ondau*.

## BAGHI

The Bāghī dialect is almost the same as Rāmpūrī.

## NOUNS

The organic gen. of Rāmpūrī is not found, the prep. *ro* being substituted. The prep. for the dat. is *kō* and for the abl. *ānda*. The inflection is generally as in Rāmpūrī.



## PRONOUNS

3rd pers., see note for Rāmpūri.

## VERBS

There is a separate fut. (in *-ūlo*), but the pres. ind. and pres. cond. are the same. The stat. part. ends in *-ōndo* or *-ēro*, the latter ending being for trans. verbs.

## SURKHULI

The inhabitants of the Sürkhūli Pārgāna have to pass through Rōhrū on almost every journey; their speech, therefore, does not differ much from that of Rōhrū.

## NOUNS

The gen., dat., and abl. have, as their prepositions, *ro*, *le*, and *ku* or *kū* respectively. Masc. nouns in *-o* inflect in *-e*, others in *-ā*; fem. nouns inflect in *-ē*; the sing. and plur. are generally alike.

## PRONOUNS

As in the other Kōcī dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

## VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. *pīṭā ū*, *pīṭā ī*, etc.; the imperf. being *pīṭā thau*, plur. *pīṭā thē*.

There are two stat. part. forms, *ōndau* and *-ērōā*.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of *lāgno*, as *pīṭdo lāgōndau*, is now beating.

## KUARI

With Kūārī we get under Garhwali influence.

## NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are *ro*, *lē* or *kē* or *kě lē*, and *ku*.

## PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. *kēcī*, how much or many, reminds us of *Shinā kăcāk* or *kăcā* with the same meaning.

## VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. *nōṇḍūlō*'. Past, *nōṇḍau*'. Past cond. *nōṇ'dau*.

The stat. part. ends in *-ēro*.

Very noteworthy is the dropping in some tenses of the *l* of *bōṇo*, speak, and *r* of *kōṇno*, do. The *l* is dropped in the inf. *bōṇo*, and past cond. *bōḍo*, and appears in pres. ind. *bōlū* and past *bōlau*. The *r* of *kōṇno*, do, appears in the tenses in which the *l* of *bōṇo* does so; pres. ind. *kōrū*; past, *kōrau*; and on the other hand, inf. *kōṇno*; past cond. *kōddo*. The verb *bōṇo*, be able, is treated in the same way as *bōṇo*, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cām̐ba State, where *bōlṇū*, speak, has past cond. *bōttā* and past ind. *bōlū*; and *kāhnū*, do, has fut. *kāhmā*; pres. ind. *kāhtā ā*, past, *kēā*; in this case the *r* not coming in at all. In Cūrāhī the word for beat, *mānū*, omits the usual *r* in the past cond. *mātā*, and in fut. 1st pers. sing. and plur. *māhmā*, *māhme*. See *Lang. North. Him.*, pt. iii, p. 32.

## ROHRU DIALECT

## NOUNS

*Masculine.*

	SINGULAR	PLURAL
Nom.	<i>gōhr-o</i> , horse.	<i>-ā</i> .
Gen.	<i>-e ro</i> .	<i>-ā ro</i> .
Dat., Acc.	<i>-e khē</i> .	<i>-ā khē</i> .

	SINGULAR	PLURAL
Abl.	-e <i>khu</i> .	-ā <i>khu</i> .
Agent	-ēā.	-ēā.
Voc.	-ēā.	-ēo.
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	-rā rō.	-rā ro.
Agent	-rā.	-rā.

*ihnd-ū*, Hindu, has gen. -ū ro ; agent, -ūā, etc.

### Feminine.

Nom.	<i>tshəoŋ-i</i> , girl, daughter.	-ī.
Gen.	-ī ro, etc.	-ī ro, etc.
Agent	-īē.	-īē.
Voc.	-īā.	-īō.
Nom.	<i>bauh-ŋ</i> , sister.	-ŋ.
Gen.	-ŋī ro, etc.	-ŋī ro, etc.
Agent	-ŋīē.	-ŋīē.

### PRONOUNS

	SINGULAR	PLURAL
Nom.	<i>āū</i> , I.	<i>āmma</i> .
Gen.	<i>mēro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mu khě</i> .	<i>āmū khě</i> .
Abl.	<i>mu khu</i> .	<i>āmū khu</i> .
Agent	<i>mūī</i> .	<i>āmma</i> .
Nom.	<i>tū</i> , thou.	<i>tumma</i> .
Gen.	<i>tēro</i> .	<i>tāhro</i> .
Dat., Acc.	<i>tō khě</i> .	<i>tāmu khě</i> .
Abl.	<i>tō khu</i> .	<i>tāmu khu</i> .
Agent	<i>tāī</i> .	<i>tumma</i> .
Nom.	<i>ēo</i> , fem. <i>ē</i> , this.	<i>ē</i> , fem. the same.
Gen.	<i>ēhro</i> , fem. <i>īāro</i> .	<i>īū ro</i> „ „
Dat., Acc.	<i>ēs khě</i> , fem. <i>īā khě</i> .	<i>īū khě</i> „ „
Abl.	<i>ēs khu</i> , fem. <i>īā khu</i> .	<i>īū khu</i> „ „
Agent	<i>ŋī</i> , fem. <i>īū</i> .	<i>īua</i> „ „

*kun*, who (inter.), declines *kauh-ro khě khu* ; agent, *kunī*.

*dzō*, who (rel.), *dzau-ro khě khu* ; agent, *dzunī* ; *dzō kun*, whoever.

*kōī*, anyone, someone ; *kauh-ro*, etc., like *kun*.

*kā*, what (inter.), *kēāro*, etc.

*kicch*, something, anything ; *dzō kicch*, whatever, etc., do not decline.

Adjective pronouns are : *ino*, of this kind ; *tiño*, of that kind ; *kiño*, of what kind ? *dzino*, of which kind (rel.).

*ētti*, so much or many ; *tētti*, so much or many (cor-relatives) ; *kētti*, how much or many ? *dzētti*, as much or many.

### ADJECTIVES

Adjectives used as nouns are declined as nouns ; otherwise, those ending in a consonant are not declined. Those ending in *-u* or *-o* take *-ā* for the obl. sing. and all the masc. plur., *-ī* for the fem. sing., and *ī* for the fem. plur. All genitives are used as adjectives and follow the rule just given except that in the obl. masc. sing. and plur. masc. they take *-e* instead of *-ā*.

*Comparison*. — There are no special forms for the comparative and superlative. Comparison is made by the preposition *khu*, from, with the positive.

*sōknīro*, good ; *ēu khu sōknīro*, good from this, better than this ; *sōbbhī khu sōknīro*, good from all, better than all, best.

### NUMERALS

- |                    |                        |
|--------------------|------------------------|
| 1. <i>ēk</i> .     | 13. <i>tēra</i> .      |
| 2. <i>dūī</i> .    | 14. <i>tsōuda</i> .    |
| 3. <i>cīn</i> .    | 15. <i>pāndra</i> .    |
| 4. <i>tsār</i> .   | 16. <i>sōla</i> .      |
| 5. <i>pānz</i> .   | 17. <i>sōttra</i> .    |
| 6. <i>tshau</i> .  | 18. <i>thāra</i> .     |
| 7. <i>ṣāt</i> .    | 19. <i>nīsh</i> .      |
| 8. <i>āth</i> .    | 20. <i>bish</i> .      |
| 9. <i>nau</i> .    | 40. <i>dūī biāh</i> .  |
| 10. <i>dās</i> .   | 60. <i>cīn biāh</i> .  |
| 11. <i>giāra</i> . | 80. <i>tsār biāh</i> . |
| 12. <i>bāra</i> .  | 100. <i>sau</i> .      |

## ORDINALS

1st. <i>paihlo</i> .	6th. <i>tsōūo</i> .
2nd. <i>dujjo</i> .	7th. <i>sātūo</i> .
3rd. <i>cījjo</i> .	8th. <i>āṭhuo</i> .
4th. <i>tsōutho</i> .	9th. <i>naūuo</i> .
5th. <i>pānzūo</i> .	10th. <i>dāsuo</i> .

The *h* in 6th is much weaker than that in 6: *tsōūo tshau*, *dēūrḥ* is one and a half, *dāih* two and a half.

## ADVERBS

*Time*

<i>ēbhī</i> , now.	<i>hīzz</i> , yesterday.
<i>tēbhī</i> , then (correl.).	<i>phrēz</i> , the day before
<i>kēbhī</i> , when ?	yesterday.
<i>dzēbhī</i> , when (rel.).	<i>nātrēz</i> , on the fourth day
<i>āz</i> , to-day.	back.
<i>kālā</i> , to-morrow.	<i>kēbhī</i> , sometimes.
<i>pōrshī</i> , the day after	<i>kēbhī na</i> , never.
to-morrow.	<i>kēbhī kēbhī</i> , some time or
<i>tsauthe</i> , on the fourth day.	other, sometimes.

*Place*

<i>īyyā</i> , here.	<i>hūbī</i> , upwards.
<i>tīyyā</i> , there.	<i>tōl</i> , downwards.
<i>kīyyā</i> , where ?	<i>nērī</i> , near.
<i>dzīyyā</i> , where (rel.).	<i>dūr</i> , far.
<i>īyya dzau</i> , up to here.	<i>āggū</i> , forward.
<i>īre</i> , from here.	<i>patshe</i> , back.
<i>bhīttār</i> , inside.	<i>bāhār</i> , outside.

*Others*

<i>bōhrī</i> , very much.	<i>kīā khě</i> , why ?
<i>phettī</i> , quickly.	<i>ō</i> , yes.
<i>sōknīro kāri</i> , well.	<i>bāro</i> , much, greatly.

The adjective pronouns *īno*, of this kind, etc., and *ētī*, so much, etc., are often used as adverbs.

## PREPOSITIONS

<i>de</i> , in.	<i>tāia</i> , for sake of ( <i>ēhri tāia</i> ,
<i>kha</i> , in.	for his sake).
<i>gahi</i> , upon.	<i>bāṭṭi</i> , about, concerning ( <i>tau</i>
<i>thālī</i> , <i>thāllī</i> , under.	<i>bāṭṭi</i> , about you).
<i>āga</i> , <i>āga</i> , <i>āgu</i> , <i>khu āgu</i> , in	<i>pār</i> , on far side of.
front of; <i>mā āgu</i> , or <i>mā</i>	<i>ār</i> , on this side of.
<i>khu āgu</i> , in front of me.	<i>es bīyyā</i> , in his direction.
<i>are</i> , with, along with.	<i>phēra</i> , round ( <i>gauhrā phērā</i> ,
<i>khu</i> , from, with (instru.).*	round the house).
<i>ro</i> , of.	<i>khě</i> , to.

## VERBS

## Verb Substantive

Pres. tense *ē*, *ēh*, *eh*, or *ai*, unchanged throughout.

Past tense—

Sing. masc. <i>thō</i> .	Fem. <i>thě</i> .	Plur. masc. <i>thē</i> .	Fem. <i>thī</i> .
<i>thō</i> .	<i>thě</i> .	<i>thē</i> .	<i>thī</i> .
<i>thō</i> .	<i>thě</i> .	<i>thē</i> .	<i>thī</i> .

*pīṭno*, beat

Pres. ind.	<i>pīṭū</i> .	<i>pīṭī</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
Fut.	<i>pīṭūlo</i> .	<i>pīṭīle</i> .
	<i>pīṭālo</i> .	<i>pīṭēlā</i> .
	<i>pīṭēlo</i> .	<i>pīṭēlā</i> .

Imperat. *pīṭ*; plur. *pīṭo*.

Imperf. the pres. ind. with the past verb subst.

<i>pīṭū thō</i> , fem. <i>thě</i> .	<i>pīṭī thē</i> , fem. <i>thī</i> .
<i>pīṭā thō</i> , <i>thě</i> .	<i>pīṭā thē</i> , <i>thī</i> .
<i>pīṭā thō</i> , <i>thě</i> .	<i>pīṭā thē</i> , <i>thī</i> .

Past, *pīṭō*, fem. *pīṭě*; plur. *pīṭē*, fem. *pīṭī* (agreeing with object).

Plup. *pīto thō*, *pīṭě thě*, *pīṭē thē*, *pīṭī thī*.

Pres. cond. same as pres. ind.

Past. cond. and pres. part.—

*pītdo*, fem. *pītdě*. plur. *pītdě'*, fem. *pītdī*.

*pītdo*, *pītdě*. *pītdě'*, *pītdī*.

*pītdo*, *pītdě*. *pītdě'*, *pītdī*.

Part. pres. act. *pītdo* (-ě, -ē, -ī); *pītdī wěrī*, while or on beating; pass. *pīťōndo*; fem. *pīťēndī*; plur. *pīťāndā*; fem. *pīťēndī* (contracted from *pīťo ondo*, Hindi *mārā huā*).

Conj. part. *pīťěā*, having beaten.

Agent, *pīťna ālo*.

Habitual, *āū pīťěā kōrū*, I am in the habit of beating.

Immediate pres. *āū pīťde lāgo*, I am now beating.

*ōhno*, be, become

Imperat. *auh*; plur. *auh*.

Pres. ind. and pres. cond. *ōh-ū*, -ā, -ā, -ī, -ā, -ā.

Fut. *auhūlo*, *auhālo*, *auhālo*, *auhīle*, *auhālā*, *auhālā*.

Past, *ūhō*.

Past cond. *ōhndo*.

*āhno*, come

Imperat. *āh*, *āho*.

Pres. ind. and cond. *āhū*, *āhā*, *āhā*, *āhī*, *āhā*, *āhā*.

Fut. *āhūlo*, *āhālo*, *āhālo*, *āhīle*, *āhālā*, *āhālā*.

Past, *āhō*.

Past cond. *āhāndo*.

*dēuño*, go

Imperat. *dēo*; plur. *dēo*.

Pres. ind. *dēū*, etc. (reg.).

Fut. *dēūlo*, *dēālo*, *dēālo*, *dēīle*, *dēālā*, *dēālā*.

Past, *dēo*, fem. *dēi*; plur. *dēā*, fem. *dēī*.

Past cond. *dēundo*.

*rauhno*, remain

Imperat. *rauh*; plur. *rauh*.

Pres. ind. *rauhū*, etc.

Fut. *rauhūlo*, etc.

Past cond. *rauhndo*.

*būshno*, sit

Imperat. *būsh*, *būsho*.

Pres. ind. *būshū*, etc.

Fut. *būshūlo*.

Past cond. *būshdo*.

*khāno*, eat

Pres. ind. *khāū*, etc.

Past, *khāo*.

*pīno*, drink

Pres. ind. *pīū*, etc.

Past, *pīo*.

*dēno*, give

Pres. ind. *dēū*.

Past, *dēro* (stat. part.).

*lāno*, take

Pres. ind. *lāū*.

Fut. *lāūlo*.

Past, *lāo*.

*bōlno*, speak, say

Pres. ind. *bōlū*.

Past, *bōlō*.

*kōrno*, do

Pres. *kōrū*.

Past, *kīō*.

*jāno*, know

Past, *jāno*.

*āno*, bring

Past, *āno*.

*nīno*, take away

Past, *nīō*.

Ability is expressed by means of *bōlno*, be able. The other verb adds *ī* to the root; as *aū līkhī nēh bōlō*, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.



## SENTENCES

1. *Tēro nau kās?* Thy name what is?
2. *Ēs gōhre rī kētti ōmbār ai?* This horse of how-much age is?
3. *Īre Kāshmīr kētti dūr ai?* From-here Kashmir how-much far is?
4. *Tēre bābbā re gauhrā kha kētti tshōru?* Thy father of house in how-many sons?
5. *Āz āū bāri dūrā khu hāṇḍi āhō.* To-day I very far from walking came.
6. *Mēre kākā ro tshōru ēhri bauhnī are biāhando.* My uncle of son his sister with married is.
7. *Gauhrā kha shukle gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēhri pītṭhi gahi zīn kōsh.* His back upon saddle tighten.
9. *Mūi ēhro tshōru bōhri pītō.* By-me his son much beaten.
10. *Ēu pārbātta gahi gāvi bakri tsārā.* That hill upon cows got grazing is.
11. *Ēu bikhā thālī gōhra gahi butṭahando.* He tree under horse upon seated.
12. *Ēhro bāhi āpni bauhnī khu bōro.* His brother own sister than big.
13. *Ēhro mōl dāih rūpōyye.* Its price two and a half rupees.
14. *Mēro bāb tshōṭa gauhrā de rauha.* My father little house in remains (lives).
15. *Ēs khē rūpōyye dē.* Him-to rupees give.
16. *Ēu rūpōyya ēs khu ōru lā.* That rupee him from hither take.
17. *Ēo atsho pītea rōshi khu bānnho.* Him well having-beaten ropes with tie.
18. *Kūa khu pāni gāro.* Well from water bring-out.
19. *Mū khu āga hāṇḍo.* Me from before walk.
20. *Kauhro tshōru taū patshe āhande lāgahndo.*

Whose son`thee behind coming attached, i.e. is at this moment coming.

21. *Ēu tāi karu khu mōlē lāo* ? That by-thee whom-from in-price was-taken ?

22. *Grā re ěkki aṭṭi-āḷa khu lāo*. Village of one shop-owner from was-taken.

*Notes.*—1. *Kās*, what is ; cf. *kā sā* in the Sūrkhūli dialect. 6. *Biāhando*, stat. part. from *biāhṇo*, having been married. 10. *Būṭṭhahndo*, stat. part., seated. 20. *Āhandē lāguhndo*, two stat. part. corresponding to Hindi *āyā huā lāgā huā* ; Panjabi has *aundā e lāgā*.

Ability is rendered by *bōḷṇo* with the inf., which adds *-ī* to the root ; *ā ā likkhī nēth bōḷdo*, I cannot write.

## VOCABULARY

- able, be, *bōlno*.  
 about, *bāṭṭi*.  
 above; see "up", "upon".  
 age, *ōmbār*.  
 all, *badhe*, *sōbbhi*.  
 anyone, *kōi*; anything, *kicch*.  
 arrive, *puzhno*.  
 ass, *gādhō*.  
 back, n., *pīṭh*.  
 backwards, *patsho*.  
 bad, *rīo*.  
 be, become, *ōhno*.  
 bear, n., *rikh*.  
 beat, *pīṭno*; see "fight".  
 beautiful, *bāṇṭhno*.  
 bed, *mānzo*.  
 behind, *patshē*.  
 beneath, *thālī*, *thāllī*.  
 big, *bōro*.  
 bird, *tsōrkū*.  
 bitch, *kukkṛē*.  
 body, *jiu*.  
 book, *kātāb*.  
 boy, *tshōru*; see "son".  
 bread, *rōṭṭi*.  
 bring, *āṇno*.  
 brother, *bāhi*.  
 buffalo, *mōīsh*.  
 bull, *bōlād*.  
 buttermilk, *chāsh*.  
 buy, *mōle lāno*.  
 call, *bōdno*.  
 camel, *ūṭ*.  
 cat, *brālō*, fem. *brālē*.  
 cock, *kūkhro*.  
 cold, *shēlō*.  
 come, *āhno*.  
 concerning, *bāṭṭi*.  
 conquer, *dzītṇo*.  
 cow, *gāo*.  
 cowherd, *gūālo*.  
 daughter, *māī*; see "girl".  
 day, *dūs*; see "to-day", "to-morrow".  
 defeated, be, *hārno*.  
 die, *mōrno*.  
 direction, *bīyyā*; in this d.,  
     *ēs bīyyā*.  
 do, *kōrno*.  
 dog, *kukkūr*; see "bitch".  
 downwards, *tōl*.  
 draw (water), *gārno*.  
 drink, *pīno*; cause to drink,  
     *pīāno*.  
 ear, *kōnthū*.  
 eat, *khāno*; cause to eat,  
     *khāāno*.  
 egg, *pīnni*.  
 eight, *āṭh*; eighth, *āṭhūo*.  
 eighteen, *ṭhāra*.  
 eighty, *tsār biāh*.  
 eject, *gārno*.  
 elephant, *hāthī*.  
 eleven, *giāra*.  
 eye, *ākh*.  
 face, *mū*.  
 fall, *lōṭno*.  
 far, *dūr*.  
 father, *bāb*.  
 field, *qūkhro*.

fifteen, *pōndra*.  
 fight, *pīṭṇo*; see "beat".  
 fish, *māchi*.  
 five, *pānz*; fifth, *pānzuo*.  
 flow, *bauṇo*.  
 foot, *bāñṇā*.  
 forty, *dūi biāh*.  
 forward, *āgu*, *āggu*, *aga*, *agga*.  
 four, *tsār*; fourth, *tsōutho*.  
 fourteen, *tsōuda*.  
 from, *khu*.  
 front, in — of; see "forward".  
 fruit, *phōl*.  
 ghi, *gīuh*.  
 girl, *māi*; see "daughter".  
 give, *dēṇo*.  
 go, *ḍeunṇo*.  
 goat, he-, *bākro*; she-, *bākrī*.  
 good, *sōknīro*, *ātsho*.  
 graze, intrans., *tsōrno*; trans.,  
     *tsārno*.  
 hair, *māṇḍrāl*, *bāl*.  
 hand, *āth*.  
 he, *ēo*.  
 head, *mūṇḍ*.  
 hear, *shuṇṇo*.  
 hen, *kūkhre*.  
 hence, *ire*.  
 here, *īyyā*; up to here, *īyyā*  
     *dzaṇ*.  
 high, *ūṣṭo*.  
 hill, *pārbāt*.  
 Hindu, *ihndu*.  
 horse, *gōhro*.  
 hot, *nīāto*.  
 house, *gauhr*.  
 hundred, *sau*.  
 husband, *rāṇḍo*.  
 I, *āū*.

ignorant, *bāhlā*.  
 in, *de*, *kha*.  
 inside, *bhittār*.  
 iron, *lōah*.  
 jackal, *shailṭo*.  
 jungle, *baun*.  
 kind, of this —, *ṇo*; of that  
     —, *tiṇo*; of what —, *kiṇo*  
     (inter.); of which —, *dziṇo*  
     (rel.).  
 kite, *gōrār*.  
 know, *jāṇṇo*.  
 lazy, *gōlōndo*.  
 learn, *shīkhṇo*.  
 leopard, *bārāh*.  
 lie, *sūttṇo*; see "sleep".  
 little, *tshōṭo*; adv. *thōro*;  
     a —, *thōro*.  
 load, *bāgār*.  
 look, *dēkhṇo*.  
 maize, *bēlrī*.  
 make, *cāṇṇo*.  
 man, *māṇūch*.  
 many; see "much".  
 mare, *gōhrī*.  
 marry, *biāhṇo*.  
 meat, *mās*.  
 meet, v., *mīlṇo*.  
 milk, *dūdh*.  
 moon, *dzūn*.  
 mother, *āi*.  
 mountain, *pārbāt*.  
 much, adv., *bōro*, *bōhrī*; so —  
     or many, *ēttī*; do. (correl.),  
     *tēttī*; how — or many,  
     *kēttī*; as — or many, *dzēttī*.  
 my, *mēro*.  
 name, *naū*.  
 near, *nērī*.

never, *kēbhī na*.  
 night, *rācī*.  
 nine, *nau*, ninth, *nōūo*.  
 nineteen, *nīsh*.  
 no, *nēih*.  
 no one, *kōi na*.  
 nose, *nāk*.  
 not, *nēih*.  
 nothing, *kicch na*.  
 now, *ēbhi*.  
 of, *ro*, fem. *ī*, plur. masc. *rē*,  
     fem *rī*.  
 oil, *tēl*.  
 on, *gahi*.  
 one, *ēk*.  
 our, *māhro*.  
 out, *bāhār*.  
 pen, *kōllām*.  
 pig, *sāngāi*.  
 place, v. trans., *tshārno*.  
 plain, *sōllo*.  
 plough, n., *auhl*, v., *auhl*  
     *jōcno*.  
 quickly, *phēttt*.  
 ram, *pāni*.  
 read, *pōrhno*.  
 relate, *shunauho*.  
 recognize, *pārānno*.  
 remain, *rauho*.  
 return, *ōru āho*.  
 rise, *ūzīho*; rise up, *khāro*  
     *ūzīho*.  
 river, *nōe*; see "stream".  
 rope, *rōshī*.  
 round, prep., *phērā*.  
 run, *phēth dēno*.  
 saddle, *zīn*.  
 sake, for — of, *tāuā*.  
 say, *bōlno*.

second, *dūjjo*.  
 sec, *dēkhno*.  
 seed, *bīj*.  
 seven, *sāt*, seventh, *sātūo*.  
 seventeen, *sōttra*.  
 sharp, *pōimno*.  
 she, *ē*.  
 sheep, *bēhrī*.  
 shepherd, *biālo*.  
 shop, *āttī*, shopkeeper, *āttīālo*.  
 sick, *thauānd*.  
 side, on this — of, *ār*; on that  
     — of, *pār*.  
 sister, older than person re-  
     ferred to, *dāddī*, younger  
     than do., *baihn*.  
 six, *tshau*, sixth, *tsōūo*.  
 sixteen, *sōla*.  
 sixty, *cīn biāh*.  
 sit, *bāshho*.  
 sleep, *sāttno*; see "lie".  
 someone, *kōi*, something, *kicch*,  
     see "anyone", "anything"  
 son, *tshōru*, see "boy".  
 sow, v., *bauno*.  
 speak, *bōlno*.  
 star, *tāro*.  
 stomach, *pēf*.  
 storm, *khāāēra*.  
 stream, *gāhd*, see "river".  
 strong, *tōkro*.  
 sun, *sārāj*, sunshine, *īn*.  
 sweet, *gulūo*.  
 take, *lāno*, take away, *nīno*.  
 ten, *dās*.  
 than, *khū*.  
 then, *tēbhi*.  
 there, *tīyya*.  
 they, *ē*, their, *iūro*

thief, <i>tsōr</i> .	was, <i>tho</i> .
thirteen, <i>ṭēra</i> .	water, <i>pāṇi</i> .
this, <i>ēo</i> ; fem. <i>ē</i> .	way, <i>bāt</i> .
thou, <i>tū</i> .	we, <i>amma</i> .
three, <i>cīn</i> ; third, <i>cījo</i> .	well, adv., <i>sōknīro kārī, ātsho</i> <i>kārī</i> .
thy, <i>tēro</i> .	well, n., <i>kū</i> .
tie, <i>kōshṇo, bānnhno</i> .	what, <i>kā</i> ; whatever, <i>dzō kacch</i> .
tighten, <i>kōshṇo</i> .	when, <i>kēbhū</i> (inter.) ; <i>dzēbhū</i> (rel.).
to, <i>khě</i> .	wheat, <i>gīūh</i> .
to-day, <i>āz</i> .	where, <i>kīyyā</i> .
to-morrow, <i>kālla</i> , day after —, <i>pōrshī</i> ; on fourth day, <i>tsauthē</i> .	white, <i>shāklo</i> .
tongue, <i>dzīb</i> .	who, <i>kun</i> ; whoever, <i>dzō kun</i> .
tooth, <i>dānd</i> .	why, <i>kīa khě</i> .
town, <i>bāzār</i> .	wife, <i>tshěōrī</i> , see “ woman ”.
tree, <i>bīkh</i> .	win, <i>dzītṇo</i> .
twelve, <i>bāra</i> .	wind, <i>bāgār</i> .
twenty, <i>bish</i> .	wise, <i>ōklīālō</i> .
two, <i>dūī</i> ; two and a half, <i>dāih</i> .	with, along —, <i>are</i> ,— (instru- mental), <i>khu</i> .
ugly, <i>nīkāmmo</i> .	woman, <i>tshěōrī</i> ; see “ wife ”.
uncle, <i>kākkō</i> .	write, <i>likkhṇo</i> .
under, <i>thālī, thālli</i> .	yes, <i>ō</i> .
up, upwards, <i>hūbī</i> .	yesterday, <i>hīzz</i> ; day before —, <i>phrēz</i> ; day before that, <i>nātrēz</i> .
upon, <i>gahī</i> .	you, <i>tumma</i> ; your, <i>tāhro</i> .
very, <i>bōhrī</i> .	
village, <i>grāḍ, grā</i> .	
walk, <i>hāṇḍṇo</i> .	

# RAMPUR AND BAGHI DIALECTS

## NOUNS

### Masculine.

#### *gōhṛo*, horse

SINGULAR		PLURAL	
RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>gōh-ro.</i>	<i>-ro.</i>	<i>-re.</i>	<i>-re.</i>
Gen. <i>-reo.</i>	<i>-re ro.</i>	<i>-reo.</i>	<i>-re ro.</i>
Dat., Acc. <i>-re lē.</i>	<i>-re kō.</i>	<i>-re lē.</i>	<i>-re kō.</i>
Abl. <i>-re kā.</i>	<i>-re ānda.</i>	<i>-re kā.</i>	<i>-re ānda.</i>
Agent <i>-re.</i>	<i>-reā.</i>	<i>-re.</i>	<i>-re.</i>
Voc. <i>-reā.</i>	<i>-reā.</i>	<i>-reo.</i>	<i>-reo.</i>

#### *gauhr*, house

Nom. <i>gauh-r.</i>	<i>-r.</i>
Gen. <i>-ro.</i>	<i>-rā ro.</i>
Abl. <i>-rā kā.</i>	<i>-r ānda.</i>
Agent <i>-re.</i>	<i>-re.</i>

In the house is (Rām.) *gauhre*, *gauhr kē* or *dāu* ; (Bāg.) *gauhrā dō* or *gauhrā de*.

The gen. is an adj. and inflects as follows: (Rām.) masc. sing. *-o* ; fem. *-i* , plur. masc. *-e* ; fem. *-i* (Bāg.) *ro*, *rī*, *rē*, *rī*. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, *-o* and *ro* change to *-e* and *re* respectively.

*bāb*, father, has in (Rām.), gen. *bābho* ; abl. *bābbā kā*, etc. ; and in (Bāg.) *bābbā ro*, *bābb ānda* ; voc. *bābba*.

An example of a masc. noun in *-i* may be given.

*hātti*, elephant (Bāg.) has gen. *hātti ro* ; agent, *hāttie*, etc

### Feminine.

#### *tshōḷi*, girl, daughter

SINGULAR		PLURAL	
RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>tshōḷ-i.</i>	<i>-i.</i>	<i>-ī.</i>	<i>-ī.</i>
Gen. <i>-īo.</i>	<i>-ī ro.</i>	<i>-īo.</i>	<i>-ī ro.</i>
Dat., Act. <i>-ī lē.</i>	<i>-ī kō.</i>	<i>-ī lē.</i>	<i>-ī kō.</i>
Abl. <i>-ī kā.</i>	<i>-ī ānda.</i>	<i>-ī kā.</i>	<i>-ī ānda.</i>
Agent <i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>
Voc. <i>-īē.</i>	<i>-īē.</i>	<i>-īo.</i>	<i>-īo.</i>

*baihn*, sister

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>baih-n</i> .	- <i>n</i> o.	- <i>n</i> ro.	- <i>n</i> i, etc., as sing.	- <i>n</i> i, etc., as sing.
Gen.	- <i>n</i> i.	- <i>n</i> i kō.		
Dat., Acc.	- <i>n</i> i lē.	- <i>n</i> i kō.		
Abl.	- <i>n</i> i kā.	- <i>n</i> i ānda.		
Agent	- <i>n</i> iē.	- <i>n</i> iē.		

## PRONOUNS

*1st Person.*

Nom.	<i>mā</i> , I.	<i>ā</i> .	<i>āmmē</i> , we.	<i>āmmē</i> .
Gen.	<i>mēro</i> .	<i>mēro</i> .	<i>māhro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mulē</i> .	<i>mukhē</i> .	<i>ama lē</i> .	<i>āmmū kō</i> .
Abl.	<i>mu khā</i> .	<i>mū ānda</i> .	<i>amma kā</i> .	<i>āmmū ānda</i> .
Agent	<i>mē</i> .	<i>mōē</i> .	<i>āmmē</i> .	<i>āmmē</i> .

*2nd Person.*

Nom.	<i>tā</i> .	<i>tā</i> .	<i>tāme</i> .	<i>tōmme</i> .
Gen.	<i>tēro</i> .	<i>tēro</i> .	<i>thāro</i> .	<i>taū ro</i> , <i>tōmu ro</i> .
Dat., Acc.	<i>tōlē</i> .	<i>tākhe</i> .	<i>tāma lē</i> .	<i>taū kō</i> .
Abl.	<i>tōkha</i> .	<i>ta ānda</i> .	<i>tāma kā</i> .	<i>tōmmānda</i> .
Agent	<i>te</i> .	<i>tōē</i> .	<i>tōmē</i> .	<i>tōmmē</i> .

*3rd Person.*

Nom.	<i>sē</i> , he, it.	<i>sē</i> .	<i>sē</i> .	<i>sē</i> .
Gen.	<i>tēro</i>	<i>tēhro</i> .	<i>tino</i> .	<i>tiū ro</i> .
Dat., Acc.	<i>tēu lē</i> .	<i>tēh khe</i> .	<i>tina lē</i> .	<i>tiū ko</i> .
Abl.	<i>tēu kā</i> .	<i>tēs ānda</i> .	<i>tina kā</i> .	<i>tiū ānda</i> .
Agent	<i>tinī</i> .	<i>tēnē</i> .	<i>tine</i> .	<i>tiūē</i> .

*Feminine.*

Nom.	<i>sē</i> , she.	<i>sē</i> .	Fem. same as masc.	
Gen.	<i>tīō</i> .	<i>tīā ro</i> .		
Dat., Act.	<i>tīā lē</i> .	<i>tīā ko</i> .		
Abl.	<i>tīā kā</i> .	<i>tīā ānda</i> .		
Agent	<i>tīē</i> .	<i>tīē</i> .		



	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>jō</i> , this.	<i>ēh</i> , <i>ēh dzo</i> .	<i>jě</i> .	<i>ě</i> .
Gen.	<i>ēuo</i> .	<i>ēh ro</i> .	<i>mo</i> .	<i>ěũ ro</i> .
Dat., Acc.	<i>ēu lě</i> .	<i>ēh khě</i> .	<i>mā lě</i> .	<i>ěũ khě</i> .
Abl.	<i>ēu kǎ</i> .	<i>ēs ānda</i> .	<i>mā kǎ</i> .	<i>ěũ ānda</i> .
Agent	<i>inī</i> .	<i>ěne</i> .	<i>ině</i> .	<i>ěũě</i> .

*Feminine.*

Nom.	<i>jō</i> .	<i>ēh</i> , <i>ēh dzo</i> .	Fem. same as masc.
Gen.	<i>īō</i> .	<i>īā ro</i> .	
Dat., Acc.	<i>īā lě</i> .	<i>īā khě</i> .	
Abl.	<i>īā kǎ</i> .	<i>īā ānda</i> .	
Agent	<i>īě</i> .	<i>īě</i> .	

*kun*, who

Nom.	<i>kun</i> .	<i>kun</i> .
Gen.	<i>kau ro</i> .	<i>kau ro</i> .
Agent	<i>kun</i> .	<i>kuně</i> .

*dzo*, who (rel.)

Nom.	<i>dzō</i> .	<i>dzō</i> .
Gen.	<i>dzau ro</i> .	<i>dzau ro</i> .
Agent	<i>dzuně</i> .	<i>dzune</i> .

Others are: *kī* (indecl.), what, *kǎtsh* (indecl.), something, anything, *dzo kǎtsh*, whatever, *kun*, *kun*, someone, anyone, *dzo kun*, whoever, declined like *dzo* and *kun*.

## PRONOMINAL ADJECTIVES

The first word in each case is from Rampur, the second from Baghi.

Of this kind, *ěno*, *ěno*, of that kind, *těno*, *těno*, of what kind, *kěno*, *kěno*, of which kind (rel.), *dzěno*, *dzěno*. So much or many, *etī*, *ětro*, so much or many, *telī*, *tětro*, (correl.) how much or many, *kětī*, *kětro*, as much or many, *dzetī*, *dzětro*.

## ADJECTIVES

Adjectives ending in *o*, *ě*, *u*, or *au*, including genitives, inflect according to the gender and number of the noun

with which they agree and change the last letter to *e* for the masc. plur. and *i* for the fem. sing. and plur. In the masc. sing. the *-o* is changed to *-e* when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

*Comparison.* — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) *hātshau*, good; *ēu kā hātshau*, good from that, better than that; *sōbbi kā hātshau*, good from all, better than all, best.

(Bāg.) *atshau*, *ēs ānda ātshau*, *sōbbhi ānda ātshau*.

#### NUMERALS

1. <i>ēk.</i>	<i>ēk.</i>	13. <i>lēra.</i>	<i>tera.</i>
2. <i>dūi.</i> <sup>1</sup>	<i>do.</i>	14. <i>tsōuda.</i>	<i>tsōuda.</i>
3. <i>caun.</i>	<i>caun.</i>	15. <i>pōndra.</i>	<i>pāndra.</i>
4. <i>tsār.</i>	<i>tsār.</i>	16. <i>sōḷa.</i>	<i>sola</i> (not <i>l</i> ).
5. <i>pāndz.</i>	<i>pāndz.</i>	17. <i>sōttra.</i>	<i>sīttra.</i>
6. <i>tshau.</i>	<i>tshau.</i>	18. <i>thāra.</i>	<i>thāra.</i>
7. <i>sāt.</i>	<i>sāt.</i>	19. <i>nīh.</i>	<i>nīsh.</i>
8. <i>āth.</i>	<i>āth.</i>	20. <i>bīh.</i>	<i>bīsh.</i>
9. <i>nan.</i>	<i>nan.</i>	40. <i>dē bīyyeh.</i>	
10. <i>dāsh.</i>	<i>dās.</i>	60. <i>caun bīyyeh.</i>	
11. <i>giāra.</i>	<i>gāira.</i>	80. <i>tsār bīyyeh.</i>	
12. <i>bāra.</i>	<i>bāra.</i>	100. <i>shau.</i>	<i>shau.</i>

#### FRACTIONAL

$1\frac{1}{2}$ <i>džōrh.</i>	<i>džōrh.</i>
$2\frac{1}{2}$ <i>dāih.</i>	<i>dāih.</i>

The rest with *sādhe*, thus—

$20\frac{1}{2}$ <i>sādhe bīh.</i>	<i>sādhe bīsh.</i>
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<sup>1</sup> *ū* very long.

## ORDINALS

1st. <i>paɪhlau.</i>	<i>paɪhlau.</i>	6th. <i>tsõūau.</i>	<i>tshāʔau.</i>
2nd. <i>dujjau.</i>	<i>dujjau.</i>	7th. <i>sātūau.</i>	<i>sātūau.</i>
3rd. <i>cījjau.</i>	<i>cījjau.</i>	8th. <i>athūau.</i>	<i>āʔhūau.</i>
4th. <i>tsõnthau.</i>	<i>tsõnthau.</i>	9th. <i>nõūau.</i>	<i>nõūau.</i>
5th. <i>pānzūau.</i>	<i>pānzūau.</i>	10th. <i>dāshūau.</i>	<i>dāshūau.</i>

and so on, adding -ūau to the cardinal.

## ADVERBS

*Time*

	RAMPUR	BAGHI
now,	<i>ēbhī.</i>	<i>ēbhī.</i>
then,	<i>tebhī.</i>	<i>tebhī.</i>
when ?	<i>kebhī.</i>	<i>kebhī.</i>
when (rel.),	<i>dzebhī.</i>	<i>dzebhī.</i>
to-day,	<i>adz.</i>	<i>az.</i>
to-morrow,	<i>kalle.</i>	<i>jūa.</i>
day after to-morrow,	<i>porsho.</i>	<i>porshī.</i>
fourth day,	<i>tsõuthe.</i>	<i>tsõuthe.</i>
yesterday,	<i>hādz.</i>	<i>īzz.</i>
day before yesterday,	<i>pharez.</i>	<i>phōrāz.</i>
day before that,	<i>tsõuthe.</i>	<i>nōrāz.</i>

*Place*

here,	<i>īde.</i>	<i>īde, īe.</i>
there,	<i>tūde.</i>	<i>tūde, tīe.</i>
where ?	<i>kūde.</i>	<i>kīde, kīe.</i>
where (rel.),	<i>jūde.</i>	<i>jūde, jīe.</i>
up to here,	<i>īdrā sēk.</i>	<i>ūle tūī.</i>
hence,	<i>īdrā.</i>	<i>ūdra.</i>
inside,	<i>bīte.</i>	<i>bītre.</i>
outside,	<i>baɪh.</i>	<i>bāre.</i>
upwards,	<i>ūbī.</i>	<i>ūbī.</i>
downwards,	<i>ūhndī.</i>	<i>ūlī.</i>
near,	<i>būde.</i>	<i>nēṛī.</i>
far,	<i>dūr.</i>	<i>dūr.</i>

RAMPUR		BAGHI
forwards, in front.	<i>āgě.</i>	<i>āgě, āgre.</i>
backwards, behind,	<i>patsha.</i>	<i>patsha.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side,	<i>wār</i>	<i>ār.</i>

## Others

why,	<i>kālě.</i>	<i>kaī.</i>
yes,	<i>ō.</i>	<i>o</i> (answering question). <i>ei</i> (answering call).
no, not,	<i>na, neih</i>	<i>na, neih.</i>
quickly.	<i>nāndī.</i>	<i>shālt.</i>
very much,	<i>bārō</i>	<i>bōri.</i>

## PREPOSITIONS

RAMPUR		BAGHI
of,	<i>-o.</i>	<i>ro.</i>
from,	<i>ka.</i>	<i>ānda.</i>
to,	<i>lē.</i>	<i>kō.</i>
in,	<i>dīa, kě.</i>	<i>de, dō, kha.</i>
above, upon,	<i>māttě.</i>	<i>gāhri.</i>
in front of,	<i>age.</i>	<i>age, āgre.</i>
in front of me,	<i>mu ka āge.</i>	<i>mā ānda āgre.</i>
with, along with,	<i>sīh.</i>	<i>sātte.</i>
with me,	<i>mu sīh.</i>	<i>mu sātte.</i>
with (instrument),	<i>khā, kau.</i>	<i>gāddh.</i>
for,	<i>lē.</i>	<i>taī.</i>
for him,	<i>tea lě</i>	<i>tēhri taī.</i>
under,	<i>pāid</i>	<i>thāl.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side of,	<i>wār.</i>	<i>ār.</i>

## VERBS

## Verb Substantive

Pres. (R.) *α*, indeclinable.(B.) *ēh*, indeclinable.

Neg *nīh atī*, (B.) *nēhī āthī*, both indeclinable.

Past (R.) masc. sing. *tuu*, fem. *tī*; masc. plur. *tē*, fem. *tī*.  
(B.) *tuu*, fem. *te*, plur. *te*, fem. *te*.

*lotno*, fall

RAMPUR		BAGHI	
Imperat. sing.	<i>loṭ.</i>	Imperat. sing.	<i>loṭ.</i>
	plur. <i>lotā.</i>		plur. <i>lotā.</i>
Pres. ind.	<i>lotū.</i> <i>lotē.</i>	Pres. ind.	<i>lotū.</i> <i>lotī.</i>
	<i>lotē.</i> <i>lotāu</i>		<i>lotā.</i> <i>lotā.</i>
	<i>lotā.</i> <i>lotā.</i>		<i>lotā.</i> <i>lotā.</i>
R. Fut	same as pres. ind.	B. Fut.	<i>lotūlo.</i> <i>lotāle</i>
			<i>lotālo.</i> <i>lotāle</i>
			<i>lotālo.</i> <i>lotāle.</i>

B The fem is the same as the masc. but with the ending *e* all through. The *e* of the fem. is almost *i*.

Imperf R *lotā*, indecl with the past of the verb subst. *tuu*, *te*, etc. B. Pres. ind. with the past verb subst  
Thus—

R *lotā tuu*, fem. *tī*, *lotā tē*, fem. *tī*.

“ “ “ “  
“ “ “ “

B *lotū tuu*, fem. *te*, *lotū te*, fem. *tē*.

*lotā tuu*, “ *lotā te*, “  
*lotā tuu*, “ *lotā tē*, “

R Pres. cond. same as pres. ind.

Past cond. *lot-dau*, fem. *-di*, plur. *-de*, fem. *-dī*

Conj. part. *lotēuu*, having fallen.

Stat part. *lot-ōndau*, fem. *-ēndi*, plur. *-ēnde*, *-ēndi*,  
in the state of having fallen.

Past, *lot-au*, fem. *-i*; plur. *-ē*, fem. *-ī*.

Agent, *lotnewālo*, faller.

B. Pres. cond. same as pres. ind.

Past cond. *lot-dā*, *-de* or *dī*, *de*, *de* or *dī*.

Conj. part. *lotlēu*, having fallen, indecl.

Stat. part. *lōt-ōndō*, -*ēnde*, -*ēnde*, -*ēnde*, in the state of having fallen.

Part. *lōt-āu*, -*e* or -*i*; plur. -*ē*, fem. -*ē* or -*i*.

*onō*, be, become

R. Imperat.	<i>ō</i> .	<i>oā</i> .	B. Imperat.	<i>o</i> .	<i>ūā</i> .
Fut.	<i>ōū</i> .	<i>oī</i> .	Fut.	<i>ūllau</i> .	<i>ūlle</i> .
	<i>oē, aue.</i>	<i>oau, auau.</i>		<i>ōllo.</i>	<i>ōlle.</i>
	<i>oā, auu.</i>	<i>oī auī.</i>		<i>ōllo.</i>	<i>ōlle.</i>
Past,	<i>ūau</i> , fem. <i>ūi</i> , etc.		Past,	<i>ūau</i> , fem. <i>ūe</i> , etc.	
Past cond.	<i>ūndau</i> .		Past cond.	<i>ūndau</i> .	

R. In *ūau*, *ūā*, the initial *ū* is very long.

B. A slight *h* is frequently prefixed throughout the verb.

B. In *ūau*, *ūā*, the *ū* is very long.

*aṇō*, come

- R. Imperat. *āts*, *ātsau*.  
 Fut. *āū*, *āe*, *ātsā*, *āī*, *āau*, *ātsa*.  
 Past cond. *āndau*.  
 Hab. *ātsā kōrū*, I am in the habit of coming.
- B. Imperat. *āsh*, *āshā*.  
 Pres. ind. *āū*, *āe*, *āe*, *āū*, *āe*, *āe*.  
 Imperf. *āū tau*, *āe tau*, etc.  
 Fut. *āūlau*, *ālau*, *ālau*, *āūle*, *āle*, *āle*.  
 Past, *āō*, fem. *āe*, etc.  
 Past cond. *āndau*.  
 Conj. part. *āiā*, having come.

*nāshṇo*, go

- R. Pres. ind. *nāshū*, -*e*, -*ā*, -*i*, -*au*, -*ā*.  
 Imperat. *nāsh*, *nāshau*.  
 Past, *nāthau*.  
 Past cond. *nāshḍau*.  
 Conj. part. *nāshēau*, having gone.  
 Agent, *nāshnewālo*, goer.

*děūno*, go

B. Imperat. *dū*, *dōā*.

Pres. ind. *dū*, *dūā*, *dūi*, *dūī*, *dūī*, *dūā*.

Imperf. *dū tuu*, *dūa tuu*, etc.

Fut. *děūlau*, *dūlau*, *dūlau*, *děūle*, *dūle*, *dūle*.

Past, *dūau*, *dūe*, etc.

*rauho*, remain

R. Pres. ind. *rōū*, *rōe*, *rōā*, etc.

Imperat. *rau*, *rauuu*.

Past cond. *rondau*.

B. Fut. *rāūlau*, *rōūlau*, etc.

Pres. ind. *rāū*, *rōā*, etc.

Past, *rau*, fem. *raui*, plur. *raue*, etc.

*běshno*, sit

R. Past, *běthau*, the rest of the verb regular.

*būhno*

B. Past, *būthau*.

*tsikho*, beat

This verb is regular in both dialects. In the past, of course, the agreement is with the object.

*khāno*, eat

R. Pres. ind. *khāā*, etc.

Past, *khāau*.

B. Stat. part. *khāero*.

*pīno*, drink

R. Pres. ind. *pīā*.

Past, *pīau*.

B. Past, *pīau*, fem. *pe*, plur. *pē*.

Stat. part. *pīero*.

*dēno*, give

R. Pres. ind. *dēā*.

Past, *dēnau*.

B. Fut. *děūlau*.

Past, *dēau*.

"Take" is *lēno* (regular) in Rāmpur and *gīnno* in Bāghī. The latter has : past, *gīnau* ; stat. part. *gīnēro*.

*kōrno*, do

R. Past, *kāu*.

B. Past, *kōrau*.

"Bring" is *ānno* (regular).

B. Fut. *anāluu* , past, *ānuu* ; stat. part. *ānero*.

"Take away" is *nēno* (regular) in Rāmpur and *nēṇo* in Bāghī.

*nēno* has : fut. *nēūluu* , past, *nēuu* , stat. part. *nēero*.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in *-ā* instead of *-ū*, as *deā*, "I give." It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghī there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.



## SENTENCES

1. R. *Tēro nāñ kā ?*  
B. *Tērau nāñ kā eh ?* Thy name what is ?
2. R. *Eu gōhrī kētri āmbār ā ?*  
B. *Io gōhrē ri kētrē āmbār eh ?* This horse of how-much age is ?
3. R. *Īdra Kāsh mīra sikā (up to) kētro dūr ā ?*  
B. *Īdrānda Kāsh mīr kētro dūr eh ?* Hence Kashmir (up to) how-much far is ?
4. R. *Thāre bābbe gauhr kētti tshōtū ā ?*  
B. *Tōma re babbā rē gauhrē kētre tshōtū eh ?* Your father of house (in) how-many sons are ?
5. R. *Mñ az baṛē dūrā hande āo.*  
B. *Ā āz bāṛe dūr-ānda āmlēu āo.* I to-day very far-from having-walked came.
6. R. *Mēre tsūtsēau tshōtu ēni bāhni sī bāh āo*  
B. *Mere kākā ro tshōtu ehri bāhni sāttrau bāh āo*  
My uncle-of son his sister with marriage became
7. R. *Gauhr ke shūkle gōhrī zīn ā.*  
B. *Gauhrā dau shūkle gōhrē ri dzīn* House in white horse of saddle (is).
8. R. *Ēnu pītthi mālē zīn kōshau (tighten)*  
B. *Ehri pītthi gāhri dzīn bānnhan.* His back upon saddle bind.
9. R. *Mē ēue tshōtu le (to) bāṛō mārau.*  
B. *Mōr ēhrau tshōtu bōri pīttau.* By-me his son (to) much was-beaten.
10. R. *Dōnkā māte gauī bākri tsaurā.*  
B. *Ēh bōnā (jungle) dau bēhṛa bākri tsarā.* (He) hill upon (jungle in) cows goats is grazing.
11. R. *Eu būta pūḍ gōhrē māte bēhōndau (seated)*  
B. *Eh būttā thāl gōhre gāhrā būttho (sat)* That tree under horse upon seated (sat)
12. R. *Euō bāih bēhni kā bōro.*

B. *Ēhrau bāih āpni bauhni ānda bāro*. His brother (own) sister from (than) big, i.e. is bigger.

13. R. *Ēuo māl dāih rupayye*.

B. *Ēhrau māl dāih rupauo*. Its price two-and-a-half rupees.

14. R. *Mēro bāb ēu hūtsle gauhre rauā*.

B. *Mērau bāb es matthe gauhrā dō rauā*. My father that small house in lives.

15. R. *Ēu le rupayye deau*.

B. *Ēh khē īn rupauē dēā*. Him to these rupees give.

16. R. *Ēu kā rupayye māngau*.

B. *Īs ānda rupauē mōnga ōruh* (hither). Him from rupees ask (hither).

17. R. *Ēu lē mārīau rēzā kau bānnhan*. Him to having-beaten ropes with bind.

B. *Īs ātshe pītā rōshic gīddh bānnhā*. Him to well beat ropes with bind.

18. R. *Kūē kā pāni gāduu*.

B. *Kūē ānda cīsh* (or *pāni*) *gārha*. Well from water bring-out.

19. R. *Mū kā āge tsālo*.

B. *Mū āndu agre tsālā*. Me from before go.

20. R. *Kauro tshōtu tōma pītsha āo* ? Whose boy you behind came ?

B. *Kauro tshōtu ā tā pītsha* ? Whose boy comes thee behind ?

21. R. *Jau kau kā mülle lēau*. 'This whom from in-price was-taken ?

B. *Ēh tōē kōs ānda mōllē gīnau*. 'This by-thee whom from in-price was-taken ?

22. R. *Gau kā ēkki āhtiwāle kā lēau*.

B. *Gaua ri ēki dūkāndār ānda gīnau*. Village of one shopkeeper from was-taken.

Notes.—8. B. *Gāhri*, upon, cf. 11. B. ; *gāhrā* agrees with its noun ; it is a prepositional adj. like *wārgā* (similar to) in Panjabi. 9. *Bārō* and *bōri* (or *bōhri*) are different

words. 11. *Bēḥōṇḍāu*, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus *khāero* means in the state of having been eaten. In Bāghī there are two such participles, one ending in *-ōṇḍāu* and one in *-ero* for intrans. and trans. verbs respectively.

*Examples.*—*Lotōṇḍāu*, fallen; *khāero*, eaten; *pīero*, drunk (i.e. of the thing drunk).

The ending *-ero* is found in various forms, as *-ēroa* in Sūrkhūli, *-ēro* in Kūārī, *-ēru* in North and South Jubbal, *-irā* in Māṇḍēālī, East Sukēti, and North Bilāspūrī; *-ūrā* in Hāṇḍūrī, Dāmī, South Bilāspūrī, and Gādī; *-ōrā* in Cāmēālī, Cūrāhī, and Pangwālī; *-ōro* in Bhādrāwāhī; *-ōr* in Pādārī.

## VOCABULARY

The first word or words belong to the Rāmpur dialect, the others, separated by a colon, to the Bāghī dialect.

above, see "up", "upon".

all, *sōbbi* : *sōbbhi*.

anyone, someone, *koi* : *kun*.

arrive, *paūtsno* : *pūjño*.

ass, *gaddha* : *gaddho*.

backwards, *patsha* : *pātsha*.

back, *pītth* : *pītth*.

bad, *nēṇḍrūo* : *rīau*.

be, become, *ōno* : *ōno*, *hōno*

bear, *rikkh* : *rikkkh*.

beat, *pīṇo*, *tsīkno* : *pīṇo*,  
*tsīkno*.

beautiful, *bāṇkau* : *bātthṇau*.

bed, *māṇdzā* : *māṇdzā*.

behind, *patsha* : *pātsha*.

below, adv., *āṇḍi* : *ātī*, prep.,  
*pāl* : *thāl*.

big, *bāḍa* : *bōrau*.

bird, *tsāṇki* : *pāṇchi*.

bitch, *kukkri* : *kūkkri*.

body, *jēā* : *bādān*.

book, *kātāb* : *kātāb*.

boy, *tshōṭu* : *tshōṭu*; see "son".

broad, *īōṭti* : *īōṭti*.

bring, *āno* : *āno*.

brother, *dāl*, *baṭṭu* : *bāṭh*.

buffalo, *mhaī* : *maūsh*.

bull, *bōlāl* : *bōlāl*.

buttermilk, *tshāh* : *chāsh*.

call, *bīḍno* : *bīḍno*.

camel, *ūṭ* : *ūṭ*.

cat, *braulā*, fem. *braulī*

*bāraulau*, fem. *bāraulī*.

clean, *hātsha* : *ātshau*.

cock, *kukhlā* : *kūkkhau*, *mārgā*;

wild cock (Bāghī), *khlaiv*.

cold, *shēṭau* : *shēṭau*.

come, *āno* : *āno*.

conquer; see "win".

cow, *gāo* : *gāo*.

cowherd, *gūālo* : *gūālo*.

daughter, *tshōṭi* : *tshōṭi*.

day, *dūs* : *dūs*.

defeated, be, *hārno* : *hārno*.

die, *mārno* : *mārno*.

do, *kērno* : *kērno*.

dog, *kukkār* : *kūkkār*.

downwards, *ūṇḍi* : *ūṇḍi*.

draw out, *gūḍno* : *gūḍno*.

drink, *pīṇo* : *pīṇo*; cause to —

*pīāno* : *pīnēno*.

ear, *kānn* : *kānn*.

eat, *khāno* : *khāno*, cause to

—, *khāno* : *khāno*.

egg, *pinnu* : *pinnu*.

eight, *āth* : *āth*, eighth,

*āthūo* : *āthūo*.

eighteen, *thāro* : *thāro*.

eighty, *tsār* : *bīyyeh*.

eject, *gūḍno* : *gūḍno*.

elephant, *hātthi* : *hātthi*.

eleven, *gāra* : *gāra*.

eye, *ākkhi* : *ākkhi*.

face, *mā* : *mā*.

fall, *lōṭno* : *lōṭno*.

far, *dūr* : *dūr*.

- father, *bāb* : *bāb*.  
 field, *ḍāḱro* : *khēc*.  
 fifteen, *pōndra* : *pāndra*.  
 fight, *lōrno* : *pīṭno*.  
 fish, *mātshī* : *mātshli*.  
 five, *pāndz* : *pāndz*; fifth,  
     *pāndzūo* : *pāndzūau*.  
 flow, *bauhno* . *bauhno*.  
 foot, *bāḡna*, *rāddā* : *lāt*.  
 forty, *dī bīyyeh*.  
 forward, *āge* . *āgre*, *āge*.  
 four, *tsār* . *tsār*, fourth,  
     *tsōutho* : *tsōuthāu*.  
 fourteen, *tsōuda* . *tsōuda*.  
 from, *kā* : *ānda*.  
 front, *āge* . *āgre*, *āge*.  
 fruit, *phāl* : *phāl*.  
 ghi, *gīuh* : *gīuh*.  
 girl, *tshōti* : *tshōti*.  
 give, *dēno* . *dēno*.  
 go, *nāshno* : *dūno*.  
 goat, *bākr-o*, fem. -ī : *bākr-o-ī*.  
 good, *hātsha* : *ātshau*, *shōblau*.  
 graze, intrans., *tsōrno* : *tsārno*;  
     trans., *tsārno* : *tsārno*.  
 hair, *shāl* : *shārāl*.  
 hand, *hātth* : *hātth*.  
 he, *sē* : *sē*.  
 head, *mūnd* : *mūnd*.  
 hear, *shūnno* . *shūnno*; see  
     “relato”.  
 hen, *kukhli* . *kūkhri*, *mārgi*;  
     . wild — (Bāghī), *dūhī*.  
 hence, *īdrā* : *īdro*.  
 here, *īde* : *īe*, *īde*; up to —,  
     *īdrā sā* : *īde tāi*.  
 high, *ūtstau* : *ūtstāu*.  
 hill, *ḍaūk* : *dāghār*.  
 horse, *gōhro* : *gōhro*.  
 hot, *nīantau* : *nētau*.  
 house, *gauhr* : *gauhr*.  
 hundred, *shau* : *shau*.  
 husband, *rāṇḍko* : *rāṇḍau*.  
 I, *mī* : *ā*.  
 ignorant, *bēsī* . *kānāṇḍ*.  
 in, *kē* : *dō*.  
 inside, *bīte* . *bīte*.  
 iron, *lōah* : *lōah*.  
 jackal, *shāl* : *shārḷḷo*.  
 jungle, *ḍzāṅgaḷ* : *baui*.  
 kind, of this —, *ēno* . *ēno*;  
     of that —, *tēno* : *tēno*; of  
     what —, *kēno* : *kēno*; of  
     which — (rel.), *ḍzēno* : *ḍzēno*.  
 kite, *shārairi* . *mārairi*.  
 know, *dzāṇno* : *dzāṇno*.  
 lazy, *dīhnan* : *dīhnan*.  
 learn, *shīkno* : *shīkno*.  
 leopard, *bārāhg* : *bārāhg*.  
 lie, *sultno* . *sūtno*.  
 little, *hūtslo*, *chōto*, *kāmti*  
     *māḷḷhau*, *kāmti*.  
 load, *bāhīa* : *bāhīau*.  
 look, *shāno* : *dēkhno*.  
 maize, *tshālī* : *kūkkri*.  
 make, *cāṇno* : *cāṇno*.  
 man, *mansh* . *māṇḷc*.  
 mare, *gōhri* : *gōhri*.  
 married, be, *bīāh ōno* . *bāh*  
     *ōṇō*.  
 meat, *mās* : *mās*.  
 meet, *mēno* : *mīṇno*.  
 milk, *dūdh* . *dūddh*.  
 moon, *dzōth* : *dzōt*.  
 mother, *ī* : *ī*.  
 mountain, *ḍaūk* . *dāghār*.  
 much, *dzāḍau* : *dzāḍau*, *bōri*;  
     so —, *ētī*, *tētī* : *ētro*, *tētro*,

- how —, *kētī* : *kētro* ; as —  
(rel.), *dzētī* : *dzētro*.
- my, *mēro* : *mēro*.
- name, *nāñ* : *nañ*.
- near, *bīḍe* : *nēri*.
- night, *rāci* : *rāc*.
- nine, *nau* : *nau* ; ninth, *nōūau* :  
*nōūau*.
- nineteen, *nīh* : *nīsh*.
- no, *nīh*, *na* : *nīh*, *na* ; nothing,  
*kūtsh na* · *kūtsh na*.
- nose, *nāk* : *nāk*.
- not, *nīh*, *na* : *nīh*, *na*.
- now, *ēbhī* : *ēbhī*.
- of, -o : ro.
- oil, *tēl* : *tēl*.
- on, *māte* : *gāhrā*.
- one, *ēk* : *ēk* ; one and a half,  
*ḍeorh* : *ḍeorh*.
- our, *māhro* : *māhro*.
- out, *baih* : *bāhrā*.
- pen, *kālām* : *kālām*.
- pig, *suñgār* : *sñngār*.
- place, v., *thāno* : *thārno*.
- plain, n., *söllō* : *söllō*.
- plough, *auhl jōcno* : *aul*  
*dzūndno*.
- quickly, *nāndi* : *shātt*.
- rain, *pāni* : *bārkhā*.
- read, *pōrno* : *pārno*.
- recognize, *patshamno* : ,  
*pārainno*.
- relate, *shūnauno* : *shūnāno*.
- remain, *rauho* : *rauho*.
- return, *ōru āno* : *ōru āno*.
- rise, *ūdzu khārno* : *ūtthno*.
- river, *dārāo* : *dāryao*.
- rope, *rēz* : *rōshī*.
- run, *thūno* : *bīchno*.
- saddle, *zīn* : *dzīn*.
- sake, for sake of, *lē* : *tāī*.
- say, *bōhno* : *bōhno*.
- see, *shāno* : *dēkhno*.
- seed, *bīu* : *bījī*.
- seven, *sāt* : *sāt* ; seventh,  
*sātūo* : *sātūau*.
- seventeen, *sōttra* : *sīttra*.
- sharp, *painnau* : *painnau*.
- she, *sē* : *sē*.
- sheep, *bēhri* : *bēhr* (note  
different r).
- shepherd, *bāḍālo* : *bārālo*.
- shop, *āhṭi* : *āhṭi*.
- shopkeeper, *āhṭuwālo* :  
*ḍūkāndār*.
- side, on this side of, *wār* : *ār* ;  
on the far side of, *pār* : *pār*.
- sister, elder than person re-  
ferred to, *dāi* : *dāi* ; younger  
than do., *baihn* : *bauhn*.
- sit, *bīshno* : *bīthno*.
- six, *tshau* : *tshau* ; sixth,  
*tshōūau* : *tshāto*.
- sixteen, *sōla* : *sōla*.
- sixty, *caun bīyyeh*.
- sleep, *suttno* : *sūthno*.
- son, *tshōtu* : *tshōtu*.
- sow, *ēno* : *bōno*.
- speak, *bōlno* : *bōhno*.
- stand, *ūdzu khārno* : *khārū ōnō*.
- star, *tāra* : *tāra*.
- stomach, *pēt* : *pēt*.
- storm, *bāgār* : *bāgār* ; see  
“wind”.
- stream, *khād* : *nau*.
- sun, *sūrāj* : *sūrāj*.
- sunshine, *dō* : *daun*.
- sweet, *gūḷau* : *mīthau*.

swift, *sūtāz* : *sūtāz*.  
 take, *lēno* : *gīnno*; take away,  
     *nīno* : *nēno*.  
 ten, *dāsh* : *dās*.  
 than, *kā* : *ānda*.  
 then, *tēbh* : *tēbhi*.  
 there, *tīde* : *tīe*, *tīde*.  
 they, *sē* : *sē*.  
 thief, *tsōr* : *tsōr*.  
 thirteen, *tēra* : *tēra*.  
 this, *jō* : *ēh*.  
 thou, *tū* : *tū*.  
 three, *caun* : *caun*; third,  
     *cījjo* : *cījjo*.  
 thy, *tēro* : *tēro*.  
 tie, *bānnhno* : *bānnhno*.  
 tighten, *kōshno* : *kōshno*.  
 to, *lē* : *khē*.  
 to-day, *ādz* : *āz*.  
 to-morrow, *kālle* : *jīa*; day  
     after —, *pōrsho* : *pōrshu*;  
     on fourth day, *tsōuthe* :  
     *tsōuthe*.  
 tongue, *dzibbh* : *dzibbh*.  
 tooth, *dānt* : *dānd*.  
 town, *bāzār* : *bādzār*.  
 tree, *būṭ* : *būṭ*.  
 twelve, *bāra* : *bāra*.  
 twenty, *bīh* : *bīsh*.  
 two, *dū* : *dō*; two and a half,  
     *dāih* : *dāih*; second, *dūjjau* :  
     *dūjjau*. (The *u* in *dū* is  
     long and the *i* short.)  
 ugly, *nīkāmmau* : *rīau*.  
 uncle, *tsātso* : *kāk*.  
 under, *pāḍ* : *thāl*.  
 up, upwards, *ūhndī* : *ūṭī*.  
 upon, *māte* : *gāhrā* (latter is  
     an adjective).

very, *bāro* : *bōri*, *bōhri*.  
 village, *grāḍ* : *gaū*.  
 walk, *hāṇḍno* : *āṇḍno*.  
 was, *tau* : *tau*.  
 water, *pāni* : *cīsh*, *pāni*.  
 way, *pamḍau* : *bāṭ*.  
 we, *āmmē* : *āmmē*.  
 well, adv., *ātsho* : *ātsho*.  
 well, n., *kūo* : *kūo*.  
 what, *kā* : *kā*; whatever, *dzō*  
     *kūts*.  
 wheat, *gūh* : *gūh*.  
 when (inter.), *kēbh* : *kēbh*;  
     (rel.), *dzēbh* : *dzēbh*.  
 where (inter.), *kīde* : *kīe*, *kīde* ,  
     (rel.), *dzīde* : *dzīde*.  
 white, *shūklo* : *shūklo*.  
 who (inter.), *kun* : *kun*; (rel.),  
     *dzō* : *dzō*.  
 why, *kīle* : *kai*.  
 wife, *rāṇḍki*, *rāṇḍi* : *tshēōri*,  
     *zānāna*.  
 win, *dzītno* : *dzītno*.  
 wind, *bāgār* : *bāgār*.  
 wise, *sātāz* : *ākldār*.  
 with, along with, *sīh* : *sātte*;  
     (instr.), *kau* : *gūddh*.  
 woman, *rāṇḍki*, *rāṇḍi* : *tshēōri*.  
 write, *likkhno* : *likkhno*.  
 yes, *ō* : (answering question), *ō*;  
     (answering call), *ei*.  
 yesterday, *hīdz* : *īzz*; day  
     before —, *phrēz* : *phōrāz*;  
     day before that, *tsōuthe* .  
     *nōrāz*.  
 you, *tūmē* : *tōmmē*.  
 your, *thāro* : *taūro*.

# KOCI :— SURKHULI DIALECT

## NOUNS

### Masculine.

	SINGULAR	PLURAL
Nom.	<i>gōhr-o</i> , horse.	-e.
Gen.	-ě ro.	-e ro.
Dat., Acc.	-ě le.	-e le.
Abl.	-ě kũ.	-e kũ.
Agent	-e.	-ěũe.
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	-rā ro.	-rā ro.
Agent	-re.	-rũe.

### Feminine.

Nom.	<i>tsheoṛ-ī</i> , girl.	-ī.
Gen.	-ī ro.	-ī ro.
Dat., Act.	-ī le.	-ī le.
Abl.	-ī kũ.	-ī kũ.
Agent	-īē.	-īē.
Nom.	<i>bauh-ŋ</i> , sister.	-ŋĩ.
Gen.	-ŋĩ ro.	-ŋĩ ro.
Agent	-ŋĩē.	-ŋĩē.

All genitives are themselves adjectives and are declined as such.

## PRONOUNS

Nom.	<i>aĩ</i> , I.	<i>ānme</i> , we.
Gen.	<i>mēro</i> .	<i>ānmāro</i> .
Dat., Acc.	<i>mulě</i> .	<i>āmlě</i> .
Abl.	<i>mu khu</i> .	<i>ām ku</i> .
Agent	<i>mũie</i> .	<i>āmũe</i> .
Nom.	<i>tũ</i> , thou.	<i>tāme</i> , you.
Gen.	<i>tēro</i> .	<i>tānmāro</i> .
Dat., Acc.	<i>tāĩ le</i> .	<i>tāĩm le</i> .
Agent	<i>tāē</i> .	<i>tāĩmũe</i> .
Nom.	<i>īo</i> , this.	<i>īe</i> .
Gen.	<i>ēs ro</i> , <i>ēh ro</i> .	<i>ĩũ ro</i> .
Dat., Acc.	<i>īs le</i> .	<i>ĩũ le</i> .
Abl.	<i>īs ku</i> .	<i>ĩũ ku</i> .
Agent	<i>īnie</i> .	<i>ĩũe</i> .



The fem. sing. is nom. *īe* , gen. *īā ro*, etc. ; agent *īāe*.

Nom.	<i>sau</i> , that, he.	<i>tīe</i> .
Gen.	<i>tīsro</i> , <i>tēhro</i> .	<i>tīā ro</i> .
Agent	<i>tīnīe</i> .	<i>tīūe</i> .

Fem. sing. nom. *sau* , gen. *tīā ro* ; agent *tīāe*.

*kun*, who ? has, gen. *kāh ro*, ag. *kunīe*.

*kā*, is what ?

who, as a relative, is *jun* or *dzun*.

#### ADJECTIVE PRONOUNS

*īno*, of this kind ; *tīno*, of that kind ; *kīno*, of what kind (inter.) ; *jīno*, of what kind (rel.).

*ētī*, so much or many ; *tētī*, so much or many (correl.) , *kētī*, how much or many . *jētī*, as much or many (rel.).

*dōkh zeī* is used for "a little" as *dōkh zeī pīthan*, a little flour.

#### ADJECTIVES

Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in *o*, *u*, or *ā* have *-e* in masc. obl. sing. and masc. plur., and *-ī* all through the fem.

Comparison is made by means of the prep. *ku*.

*ēs ku atsho*, better from this, better than this.

*bārdēu ku atsho*, better from all, better than all, best

#### NUMERALS

- |  |   |
|--|---|
| 1. <i>ēk</i> .                         | 12. <i>bāra</i> (first <i>a</i> long)       |
| 2. <i>dūi</i> ( <i>ū</i> long)         | 13. <i>tīra</i> ( <i>i</i> long).           |
| 3. <i>cīn</i> .                        | 14. <i>tsūndā</i> .                         |
| 4. <i>tsār</i> .                       | 15. <i>pāndra</i> .                         |
| 5. <i>pānz</i> .                       | 16. <i>soula</i> .                          |
| 6. <i>tshau</i> .                      | 17. <i>sāttira</i> .                        |
| 7. <i>sātt</i> .                       | 18. <i>thāra</i> .                          |
| 8. <i>āllh</i> .                       | 19. <i>ānīs</i> (accent on first syllable). |
| 9. <i>nau</i> .                        | 20. <i>bīs</i> .                            |
| 10. <i>dās</i> .                       |   |
| 11. <i>gāra</i> (first <i>a</i> long). |   |
| 1½ <i>dēūrh</i> .                      | 2½ <i>dāhi</i> .                            |

## ADVERBS

## Time

<i>ēbbī</i> , now.	<i>hīdz</i> , yesterday.
<i>tēbbī</i> , then.	<i>phāṛīdz</i> , day before
<i>kēbbī</i> , when ?	yesterday.
<i>jēbbī</i> , when (rel.).	<i>nītrēz</i> , on fourth day back.
<i>āj</i> , to-day.	<i>kēbbī</i> , sometimes.
<i>kālle</i> , to-morrow.	<i>kēbrī kēbrī</i> , sometimes, some-
<i>pōrshī</i> , day after to-	time or other.
morrow.	<i>kēbbi nu</i> , never.
<i>tsouthe</i> , on fourth day.	

## Place

<i>ēthī</i> , <i>īde</i> , here.	<i>tōle</i> , downwards.
<i>tīe</i> , there.	<i>nērī</i> , near.
<i>kīe</i> , where ?	<i>dār</i> , far.
<i>dzīe</i> , where (rel.).	<i>āgu</i> , <i>āgārī</i> , in front.
<i>ōrū</i> , hither.	<i>pītshe</i> , <i>pītshe</i> , behind.
<i>īdrā zāñ</i> , up to here.	<i>bītre</i> , inside.
<i>īdro</i> , from here.	<i>bāīre</i> , outside.
<i>māthe</i> , <i>māte</i> , upwards.	<i>pār</i> , on that side.
<i>wār</i> , on this side.	

## Others

<i>kālle</i> , why.	<i>atshe kōrle</i> , well.
<i>phēṭī</i> , quickly.	

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

## PREPOSITIONS

<i>ke</i> , in.	<i>āgārī</i> , <i>ku āgārī</i> , <i>āgu</i> , before,
<i>ro</i> , of.	in front of.
<i>le</i> , to.	<i>ārle</i> , with (along with).
<i>ku</i> , <i>kū</i> , from.	<i>kāne</i> , with (instru.).
<i>māthe</i> , <i>māte</i> , <i>dēi</i> , <i>dī</i> upon.	<i>kāi</i> , beside ; <i>mu kāi</i> , beside
<i>pār</i> , under.	me.
<i>zāñ</i> , up to.	<i>pār</i> , beyond.
<i>pītshe</i> , <i>pītshe</i> , behind, after.	<i>wār</i> , on this side of.

## VERBS

*Verb Substantive*

Pres. tense <i>ū</i> .	<i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ā, sā, āsā</i> .	<i>ī, sī</i> .

Neg. sing. masc. *nāsto*. fem. *nāsti*; plur. masc. *nāste*  
fem. *nāsti*.

Past masc. <i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i>
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .

*pīṭno*, beat

Imperat. <i>pīṭ</i>	<i>pīṭau</i>
Pres. ind. <i>pīṭā ū</i> .	<i>pīṭī ī</i> .
<i>pīṭā ī</i> .	<i>pīṭā ī</i> .
<i>pīṭā sā, pīṭā</i> .	<i>pīṭā sī, pīṭā ī</i> .

This does not change for gender.

Imperf. <i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .

Fut. and pres. conj. are the same as the pres. ind.

Past, *pīṭo*, *pīṭau*; fem. *pīṭī*; plur. *pīṭe*; fem. *pīṭī*  
(all agreeing with object).

Perf. sing. masc. *pīṭo ā*, *pīṭo ū*, fem. *pīṭī ā*; plur.  
masc. *pīṭe ī*; fem. *pīṭī ī*.

Plup. *pīṭo thau*; fem. *pīṭī thī*; plur. *pīṭe the*; fem.  
*pīṭī thī*.

Past cond. -

<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdī</i> .	<i>pīṭde</i> , fem. <i>pīṭdī</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdī</i> .	<i>pīṭde</i> , fem. <i>pīṭdī</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdī</i> .	<i>pīṭde</i> , fem. <i>pīṭdī</i> .

Conj. part. *pīṭēau*, having beaten.

Stat. part. *pīṭōndau*, in the state of having been beaten,  
or simply beaten.

In the same way are conjugated *lōṭno*, fall ; *āshno*, come ; *ḍēṭno*, go, except that this last, like all verbs whose root ends in a vowel, inserts *n* before *-dan* in the past cond., *ḍēṭndan*.

*būshno*, sit

Past, *būttḥo*, *būttḥau*.

Stat. part. *būshōndo*, in the state of being seated, or simply sitting.

*khāṇo*, eat

Pres. ind. *khāū ū*, *khā ī*, *khāā sā*, *khāī ī*, *khā ē*, *khāā ī*.

Past, *khāau*.

Stat. part. *khāīērōā* ; so also *lāṇo*, take.

*pīṇo*, drink

Past, *pīo*.

Stat. part. *pīērōā*.

*dēṇo*, give

Pres. ind. *dēā ū*.

Perf. *dēo ā* ; plur. *dēe ī*.

Stat. part. *dēīērōā*.

*kōrno*, do

Past, *kīo*.

*āṇno*, bring

Perf. *āṇo ā*.

Stat. part. *āṇīērōā*.

*nīṇo*, take away

Perf. *nīo ā*.

Stat. part. *nīērōā*.

In negative sentences the past cond. is used for the pres. ind.

## SENTENCES

1. *Tēro nan kā sū?* Thy name what is?
2. *Ēs gohṛe ri kēti bōrshē i?* This horse of how-many years are?
3. *Īdro Kāshnūrā dzāñ (zāñ) kēti (kētti) dūr ā.* Hence Kashmir up-to how-much far is.
4. *Tēre bōbbā re gōhṛa ke kētti tshōru ɿ.* Thy father of house in how-many sons are?
5. *Īz āñ bāṛe dūrā ku āndīau āshō ā.* To-day I very far from having-walked came.
6. *Mēre kākka ro tshōru ēsri bauhni āṛle bāh āan.* My uncle's boy his (this-of) sister with married is.
7. *Gōhṛa ke shūkle gōhṛe ri kaṭṭhi ā.* House in white horse of saddle is
8. *Tēhri pīṭṭhi mate kaṭṭhi bānnho.* His back upon saddle tie.
9. *Mūiē ēhre tshōru atsho pītan.* By-me his (this-of) boy well was-beaten.
10. *Īo dānde dī (dei) bēhṛ bakkaṛ tsāra oā.* He hill upon sheep goats grazing is.
11. *Īo īs bikhā pāṛ gōhṛe mātḥe bāshōndo.* He this tree under horse upon seated is.
12. *Ēsro baki āṇṇi bauṭḥi ku bōṛo ā.* His brother own sister than (from) big is.
13. *Ēhro mol dāih rāpāe.* This-of price two-and-a-half rupees
14. *Mēro bābb lolḍe gōhṛā ɿ rauhā.* My father little house in remains (lives)
15. *Ēs lē ɿu rāpāe dēau.* Him to this rupee give.
16. *Īu rāpāe ēs ku ōrū māṅgau.* This rupee him from hither ask.
17. *Ēs atsho pīṭṭau lohṛi kānne bānnhar.* Him well having-beaten ropes with bind.
18. *Kūe ku pāṇi gāṛau.* Well from water draw.

19. *Mū ku āgāri hāṇḍ.* Me from before walk.

20. *Kāhro tshōrū tāñ pitshu āshḍau lāgōṇḍau.* Whose boy thee behind coming attached (is in the act of coming).

21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.

22. *Gāñā re baṇīē ku.* Village of shopkeeper from.

*Notes.*—6. *Ūau* (*ū* very long) is the Hindi *huā*. 10. The *o* in *oā* seems to be merely euphonic to avoid the coming together of the two vowels *ā*. 11. *Būshōṇḍau*, stat. part., in the state of having sat, i.e. seated. 19. *Hāṇḍ*, walk, appears above in 5 as *āṇḍ*. 20. *Āshḍau lāgōṇḍau* corresponds to the Pānjabī *aundā e lāṅu* is in the act of coming.

## VOCABULARY

above, <i>māthc</i> ; see “ up ”,	day, <i>dūs</i> .
“ upon ”.	defeated, be, <i>hārno</i> .
all, <i>bādde</i> .	die, <i>mōrno</i> .
ass, <i>gāddhau</i> .	do, <i>kōrno</i> .
backwards, <i>pitshc</i> , <i>pitshu</i> .	dog, <i>kukkār</i> .
back, n., <i>pīth</i> .	downwards, <i>tōle</i> .
bad, <i>nikāmmau</i> .	draw out, <i>gārno</i> .
be, become, <i>ōno</i> .	drink, <i>pīno</i> .
bear, n., <i>rikh</i> .	ear, <i>kōnthū</i> .
beat, <i>pīno</i> .	eat, <i>khāno</i> .
beautiful, <i>atshau</i> .	egg, <i>āṇḍa</i> .
bed, <i>mānzā</i> .	eight, <i>āṭṭh</i> .
behind, <i>pitshc</i> , <i>pitshu</i> .	eighteen, <i>thāra</i> .
below, <i>tōle</i> .	elephant, <i>ātthī</i> .
big, <i>bāro</i> , <i>bōro</i> .	eleven, <i>giara</i> (first <i>ā</i> very long).
bird, <i>tsērū</i> .	eye, <i>ākkhī</i> .
bitch, <i>tshāutī</i> .	face, <i>mī</i> .
body, <i>dzēū</i> .	fall, <i>lōṭno</i> .
book, <i>kātāb</i> .	far, <i>dūr</i> .
boy, <i>tshōru</i> .	father, <i>bāb</i> .
bread, <i>rōṭṭī</i> .	field, <i>ḍākhrau</i> .
bring, <i>āno</i> .	fifteen, <i>pāndra</i> .
brother, <i>bāhī</i> .	fight, <i>pīṭno</i> .
buffalo, <i>maīsh</i> .	fish, <i>mācchī</i> .
bull, <i>bōḷāḷ</i> .	five, <i>pānz</i> .
buttermilk, <i>shāsh</i> .	foot, <i>ṭānge</i> .
call, <i>ōṭāṇno</i> .	forward, <i>āgu</i> , <i>āgārī</i> .
cat, <i>birālṭau</i> .	four, <i>tsār</i> .
cock, <i>kukhrō</i> .	fourteen, <i>tsāuda</i> .
cold, <i>shēluu</i> .	from, <i>ku</i> , <i>kū</i> .
come, <i>āshno</i> .	front, in front of, <i>āgārī</i> , <i>āgu</i> .
conquer, <i>dzīno</i> .	fruit, <i>phōḷ</i> .
cow, <i>gāū</i> .	ghi, <i>gīh</i> .
cowherd, <i>gūālḍū</i> .	girl, <i>tshōṭūr</i> .
daughter, <i>tshōṭūr</i> .	give, <i>dēno</i> .

goat, <i>bākrau</i> ; female, <i>bākkār</i> .	married, be, <i>bāh oṇo</i> .
good, <i>atsho</i> .	meat, <i>mās</i> .
graze, <i>tsārno</i> .	meet, <i>bhēṭṇo</i> .
hair, <i>rēsh</i> .	milk, <i>dūdḥ</i> .
hand, <i>āth</i> .	moon, <i>dzōth</i> .
he, that, <i>sau</i> .	mother, <i>āi</i> .
head, <i>māṇḍ</i> .	mountain, <i>ḍāṇḍā</i> .
hear, <i>shuṇṇo</i> .	much, so, <i>ētī</i> , <i>ēttī</i> ; so much
hen, <i>kukhrī</i> .	(correl.), <i>tētī</i> , <i>tēttī</i> ; how
hence, <i>īdro</i> .	much ? <i>kētī</i> , <i>kēttī</i> ; as much
here, <i>ēttī</i> , <i>īde</i> .	(rel.), <i>dzētī</i> , <i>dzēttī</i> ; adv.,
hill, <i>ḍāṇḍā</i> .	<i>bōrī</i> , <i>bōro</i> .
horse, <i>gōhro</i> , <i>gōhrau</i> .	my, <i>mēro</i> .
hot, <i>nātau</i> .	near, <i>nēṭī</i> .
house, <i>gauhr</i> , <i>gōhr</i> .	never, <i>kēbbī nu</i> .
husband, <i>bōṇṭau</i> .	night, <i>rāc</i> .
I, <i>āṣ</i> .	nine, <i>nan</i> .
ignorant, <i>nikāmmau</i> .	nineteen, <i>āṇīs</i> (accent on first
in, <i>ke</i> .	syllable).
inside, <i>bītre</i> .	no, <i>na</i> .
iron, <i>lōah</i> .	nose, <i>nāk</i> .
jackal, <i>shauḷḷo</i> .	not, <i>na</i> .
jungle, <i>dzāṇḡāl</i> .	now, <i>ēbbī</i> .
kind, of this, <i>īṇo</i> ; of that — ,	of, <i>ro</i> .
<i>tīno</i> ; of what — , <i>kīṇo</i> ; of	oil, <i>tēl</i> .
which — , <i>jīṇo</i> (rel.).	on, see " upon ".
kite, <i>gōrāḍ</i> .	one, <i>ēk</i> .
lazy, <i>khārāb</i> .	our, <i>āmāro</i> .
learn, <i>shikhṇo</i> .	outside, <i>bāṭre</i> .
leopard, <i>bārāhg</i> .	pen, <i>kālām</i> .
lie, <i>sītṇo</i> .	pig, <i>suṇḡṭr</i> .
little, <i>loḷḍo</i> ; a little, <i>dōḷḷ zeri</i> ;	place, <i>tsārno</i> .
adv. <i>ōkrī</i> .	plain, n., <i>sōllo</i> .
load, <i>bāgār</i> .	plough, <i>aḷ bāṇo</i> .
look, <i>dēkhṇo</i> .	puppy, <i>kūicā</i> .
maize, <i>bēlrī</i> .	quickly, <i>phēṭī</i> .
make, <i>chāṇṇo</i> .	rain, <i>pāṇī</i> .
man, <i>āddmī</i> .	read, <i>pōrhṇo</i> .
mare, <i>gōhri</i> .	recognize, <i>rāḍauṇo</i> .



remain, <i>rauhno</i> .	they, these, <i>tīe</i> .
return, <i>ōru</i> . <i>āshno</i> .	thief, <i>tsōr</i> .
river, <i>nau</i> .	thirteen, <i>tīru</i> (very long <i>i</i> ).
rope, <i>lōhlī</i> .	this, <i>īo</i> .
saddle, <i>kaṭṭhī</i> .	thou, <i>tū</i> .
say, <i>bōhno</i> .	three, <i>cīn</i> .
see, <i>dēkhno</i> .	thy, <i>tēro</i> .
seed, <i>bīj</i> .	tie, v., <i>bannhno</i> .
seven, <i>sātt</i> .	to, <i>le</i> .
seventeen, <i>sātttra</i> .	to-day, <i>āj</i> .
sharp, <i>pōīnau</i> .	to-morrow, <i>kālle</i> ; day after —,
she, <i>sau</i> .	<i>pōrshī</i> , on fourth day,
sheep, <i>bērī</i> .	<i>tsōuthe</i> .
shepherd, <i>bōkrālqū</i> .	tongue, <i>dzīb</i> .
side, on this — of, <i>wār</i> ; on	tooth, <i>dānd</i> .
that — of, <i>pār</i> .	town, <i>bāzār</i> .
sister (older than person re-	tree, <i>bīkh</i> .
ferred to), <i>dāī</i> , younger	twelve, <i>bāru</i> (first <i>ā</i> very long).
than do., <i>bauīhn</i> .	twenty, <i>bīs</i> .
sit, <i>būshno</i> .	two, <i>dāu</i> (long <i>ū</i> ), two and a
six, <i>tshau</i> .	half, <i>qāhi</i> .
sixteen, <i>sōūla</i> .	ugly, <i>nīkāmmo</i> .
sleep, <i>sūtno</i> .	uncle, <i>kākk</i> .
son, <i>tshōru</i> .	under, <i>tōle</i> .
sow, <i>bauṇo</i> .	up, upwards, <i>māte</i> , <i>māthe</i> .
speak, <i>bōhno</i> .	upon, <i>māte</i> , <i>māthe</i> , <i>dei</i> , <i>dī</i> .
star, <i>tāra</i> .	very, <i>bāro</i> , <i>bōro</i> , <i>bōrī</i> .
stomach, <i>pēt</i> .	village, <i>gāō</i> .
storm, <i>bāqūr</i> .	walk, <i>āṇṇno</i> , <i>hāṇṇno</i> .
stream, <i>gāhr</i> .	was, <i>thau</i> , fem. <i>thī</i> .
sun, <i>sūrāz</i> ; sunshine, <i>rūr</i> .	water, <i>pānī</i> .
sweet, <i>mīṭhau</i> .	way, <i>bāṭ</i> .
swift, <i>atsho</i> .	we, <i>āmmē</i> .
take, <i>lāno</i> ; take away, <i>nīno</i> .	well, adv., <i>atsho</i> .
ten, <i>dās</i> .	well, n., <i>kāo</i> .
than, <i>ku</i> .	what, <i>kā</i> .
that, <i>sau</i> .	wheat, <i>gīūh</i> .
then, <i>tēbbī</i> .	when? <i>kēbbī</i> , (rel.) <i>jēbbī</i> .
there, <i>tīe</i> .	where? <i>kīe</i> , (rel.) <i>dzīe</i> .

white, *shāklo*.

who? *kun*.

why? *källe*.

wife, *tsheori*.

win, *dzitno*.

wind, *bāgūr*.

wise, *ōklucālo*.

with (instru.), *kānno*; (along  
with), *arle*.

woman, *tsheori*.

write, *likhno*.

yesterday, *hūd̥z*; day before —,

*phārīdz*; on fourth day

back, *nitriz*.

you, *tāme*.

your, *tāmāro*.

# KOCI:—KUARI DIALECT

## NOUNS

### Masculine.

	SINGULAR	PLURAL
Nom., Acc.	<i>gōh-ro</i> , horse.	- <i>re</i> .
Gen.	- <i>re ro</i> .	- <i>řěũ ro</i> .
Dat.	- <i>re lě</i> .	- <i>řěũ le</i> .
Abl.	- <i>re ku</i> .	- <i>řěũ ku</i> .
Agent	- <i>reĩ</i> .	- <i>řěũě</i> .
Nom., Acc.	<i>běť-ā</i> , son.	- <i>ā</i> .
Gen.	- <i>ā ro</i> .	- <i>āũ ro</i> .
Dat.	- <i>ā kě lě</i> .	- <i>āũ kě lě</i> .
Agent	- <i>āě</i> .	- <i>āũě, āũě</i> .
Nom., Acc.	<i>rīkh</i> , bear.	<i>rīkh</i> .
Gen.	<i>rīkh-e ro</i> .	<i>rīkh-u ro</i> .
Dat.	- <i>e lě</i> .	- <i>u lě</i> .
Abl.	- <i>e ku</i> .	- <i>u ku</i> .
Agent	- <i>eĩ</i> .	- <i>ō</i> .

### Feminine.

Nom., Acc.	<i>běť-ĩ</i> , daughter.	- <i>ĩ</i> .
Gen.	- <i>ĩ ro</i> .	- <i>ũũ ro</i> .
Dat.	- <i>ĩ kě lě</i> .	- <i>ũũ ke</i> .
Abl.	- <i>ĩ ku</i> .	- <i>ũũ ku</i> .
Agent	- <i>ĩě</i> .	- <i>ũũě</i> .
Nom., Acc.	<i>bauih-n</i> , little sister.	- <i>nĩ</i> .
Gen.	- <i>ni ro</i> .	- <i>niũ ro</i> .
Dat.	- <i>ni kě lě</i> .	- <i>niũ kě</i> .
Abl.	- <i>ni ku</i> .	- <i>niũ ku</i> .
Agent	- <i>nĩě</i> .	- <i>niũě</i> .

## PRONOUNS

### First.

Nom.	<i>āũ</i> .	<i>āmmě</i> .
Gen.	<i>maĩro</i> .	<i>māhro</i> .
Dat.	<i>mũ kě lě</i> .	<i>āmmũ kě lě</i> .
Abl.	<i>mũ koi</i> .	<i>āmmũ koi</i> .
Agent	<i>maũ</i> .	<i>āmmě</i> .

*Second.*

Nom.	<i>tū.</i>	<i>tummə.</i>
Gen.	<i>tērō.</i>	<i>tūmāro.</i>
Dat., Acc.	<i>tāñ ke.</i>	<i>tum kě lě.</i>
Abl.	<i>tāñ koi.</i>	<i>tum koi.</i>
Agent	<i>tāñ.</i>	<i>tumne.</i>

*Third.*

Nom.	<i>nau, he, she, it, that.</i>	<i>nē.</i>
Gen.	<i>nyās ro, fem. nyā ro.</i>	<i>nñ ro.</i>
Agent	<i>nññ, fem. nyāñ.</i>	<i>nñna.</i>
Nom., Acc.	<i>jo, this.</i>	<i>jē.</i>
Gen.	<i>ēh ro, ěs ro.</i>	<i>ñ ro.</i>
Dat., Acc.	<i>ēh kě, ěs ke.</i>	<i>ñ kě lě.</i>
Agent	<i>ññ.</i>	<i>ñne.</i>
Nom.	<i>kūn, who.</i>	
Gen.	<i>kāh ro.</i>	
Agent	<i>kūñ</i>	

*jō* is who, relative, and *kā*, is what? *kāch*, something, anything.

## ADJECTIVE PRONOUNS

*ēño*, of this kind; *tauno*, of that kind; *kauno*, of what kind? *dzauno*, of which kind (rel.).

*ētñ*, so much or many; *tētñ*, so much or many (correl.); *kētñ*, how much or many? *dzētñ*, as much or many (rel.).

## ADJECTIVES

Adjectives in *-o*, *-ā*, *-au* are declined as follows: masc. sing. obl., *-e*; masc. plur., *-e*; fem. sing. and plur., *-i*. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition *koi*, from.

*jō cñho ēdze cñhe koi khūb ai*, this paper is good from this paper, this paper is better than this paper (*ēlzo*, this, a word used in Jubbal State).

*sōk koi khūb*, all from good, better than all, best.

Ability is expressed by means of the verb *bño*, *baño*, be able, with the root of the required verb. To the root is added the syllable *-ĩ*. Thus: I am not able to read, *āu pōrĩ na baudo*; these (men) can read, *jō pōrĩ bōle*.

In negative sentences the past cond. is used for pres. ind.

## NUMERALS

- |  |  |
|--|--|
| 1. <i>ēk</i> .                               | 12. <i>bāra</i> .                              |
| 2. <i>dūi</i> .                              | 13. <i>tēra</i> .                              |
| 3. <i>tīn</i> .                              | 14. <i>tsōūda</i> .                            |
| 4. <i>tsār</i> .                             | 15. <i>pōndra</i> .                            |
| 5. <i>pānc</i> .                             | 16. <i>sōla</i> .                              |
| 6. <i>tshau</i> .                            | 17. <i>sāttra</i> .                            |
| 7. <i>sāt</i> .                              | 18. <i>ātthara</i> (accent on first syllable). |
| 8. <i>āth</i> .                              | 19. <i>uñīsh</i> .                             |
| 9. <i>nau</i> .                              | 20. <i>bīsh</i> .                              |
| 10. <i>daush</i> .                           |  |
| 11. <i>īgara</i> (accent on first syllable). |  |

## ORDINALS

- |                       |                            |
|-----------------------|----------------------------|
| 1st. <i>paihlau</i> . | 5th. <i>pāntsūau</i> .     |
| 2nd. <i>dūdzu</i> .   | 6th. <i>tshaūau</i> .      |
| 3rd. <i>cījau</i> .   | 7th. <i>sātūau</i> , etc., |
| 4th. <i>tsārūau</i> . | adding <i>-ūau</i> .       |

For two and a half, *cījau*, apparently contracted from *cījādha*, is used.

## ADVERBS

*Time*

- |                                     |   |
|-------------------------------------|---|
| <i>ibbi</i> , <i>ētrā</i> , now.    | <i>bīau</i> , yesterday.                            |
| <i>tautrā</i> , then.               | <i>phōrēdz</i> , day before yesterday.              |
| <i>kautrā</i> , when?               |   |
| <i>jautrā</i> , when (rel.).        | <i>kāddī</i> , sometimes.                           |
| <i>ētrā</i> , to-day.               | <i>kāddī na</i> , never.                            |
| <i>dōutī</i> , to-morrow.           | <i>kōtrā kōtrā</i> , some time or other, sometimes. |
| <i>pōshī</i> , day after to-morrow. |   |
| <i>nittōshī</i> , fourth day.       |   |

*Place*

<i>ītā'</i> , <i>ēttike</i> , here ( <i>ītā</i> has accent on second).	<i>ūndī</i> , downwards.
<i>taukē</i> , there.	<i>nērī</i> , near.
<i>kaukē</i> , where ?	<i>dūr</i> , far.
<i>dzaukē</i> , where (rel.).	<i>āge</i> , <i>āggū</i> , in front.
<i>ītā zaū</i> , up to here.	<i>pītshu</i> , behind.
<i>ītā koi</i> , from here.	<i>mānzēdī</i> , inside.
<i>ūbī</i> , upwards.	<i>bāir</i> , outside.
	<i>pār</i> , on that side.

*Others*

<i>kōlē</i> , why ?	<i>shōshōṛa</i> , quickly.
<i>khūb</i> , well.	

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

## PREPOSITIONS

<i>ro</i> , of.	<i>āri</i> , along with.
<i>kě, lě, kě lě</i> , to.	<i>māi</i> , upon.
<i>koi, ku</i> , from.	<i>zīlū</i> , under.
<i>ke</i> , beside.	<i>dī, ke</i> , in.
<i>ke le</i> , for, for sake of.	<i>koi</i> , with (instru.).
<i>āge, āggū</i> , in front of.	<i>pār</i> , beyond.
<i>pītshu</i> , behind.	

## VERBS

*Verb Substantive*

Pres. sing. ī.		Plur. ī.
ī.		ī.
<i>ai, e.</i>		ī.
Past		
<i>tō</i> fem. <i>tī</i> .		<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .		<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .		<i>tē</i> , fem. <i>tī</i> .

Negative of present *nau āthī* or *nāthī*, throughout

*nōṇḍṇo*, go

Imperat. *nauṇḍ*, *nauṇḍau*.

Pres. ind. or cond. :

<i>nõnd-õu</i> , - <i>ũ</i> .	- <i>ĩnĩ</i> (first <i>i</i> very long).
- <i>ĩã</i> .	- <i>ẽĩ</i> .
- <i>ẽ</i> .	- <i>ẽĩ</i> .
Fut. <i>nõnd-ulõ</i> .	- <i>elẽ</i> .
- <i>elõ</i> .	- <i>elẽ</i> .
- <i>elõ</i> .	- <i>elẽ</i> .

The fut. throughout has the accent on the last syllable

Past, <i>nõndau</i> , fem. <i>nõndĩ</i> .	<i>nõndẽĩ</i> , fem. <i>nõndĩ</i> .
<i>nõndau</i> , fem. <i>nõndĩ</i> .	<i>nõndẽĩ</i> , fem. <i>nõndĩ</i> .
<i>nõndau</i> , fem. <i>nõndĩ</i> .	<i>nõndẽĩ</i> , fem. <i>nõndĩ</i> .

The accent of the past is on the second syllable.

Past cond. *nõndau*, fem. *nõndĩ*; plur. *nõnde*, fem. *nõndĩ*.

The accent of the past cond. is on the first syllable.

The ending of the past cond. is *-do* after a sonant letter, and *-to* after a surd. These endings are changed to *-do* and *-to* after *sh* or cerebral letters: (also *-dau*, *-đau*, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—*nõndau ĩ*, etc.

Plup.: the past with the past of the verb subst. added—*nõndau tõ*, etc. Note initial *n* in past and past cond.

*āshno*, come

Imperat. *āsh*, *āshau*.

Pres. ind. and cond. *āsh-ũĩ* or -*ũ*, -*ĩã*, -*e*, -*ĩnĩ*, -*ẽãn*, -*ẽĩ*.

Past *āsho*, fem. *āshĩ*; plur. *āshe*, fem. *āshĩ*.

Pres. perf. *āsho ĩ*, *āsho ĩ*, *āshau e*, *āshe ĩ*, *āshe ĩ*, *āshe ĩ*.

Past cond. *āshto*, fem. *āshĩ*; plur. *āshĩte*, fem. *āshĩ*.

*õno*, *auõno*, be, become

Imperat. *aũ*; plur. *au*; or *aũh*, plur. *auh*.

Pres. ind. *auũ* or *auhũ*.

Fut. *auũlau*, *auhũlau*.

Past *hũo* (*u* very long).

Past cond. *õndau*.

*bushṇo*, sit

Imperat. *bōsh* or *būsh*, *busho*.

Pres. ind. *bushūī*.

Fut. *bushūlau*.

Past cond. *bushṭo*.

*khāṇo*, eat

Pres. ind. *khā-ā* or *-ūī*, *-īā*, *-e* or *-ā*, *-īṇī*, *-e* or *-ū*, *-e*.

Imperf. *khā-ā tō*, *-ā tō*, *-ā tō*, *-ī tē*, *-e tē*, *-ā tē*.

Fem. substitutes *tī* for *tō* and *tē*.

Past, *khāo*.

Stat. part. *khāīēro*, in the state of having been eaten.

In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

*pīṇo*, drink (*ī* very long)

Pres. ind. *pīā*.

Past, *pīo*.

Stat. part. *pīēro*, in the state of having been drunk.

*dēṇo*, give

Pres. ind. *dēū*.

Past, *dēṇau*.

*bōṇo*, speak

Pres. ind. *bōlū*.

Past cond. *bōḍo* (Hindi *bōltā*).

Past, *bōlau*.

*kōṇno*, do

Pres. ind. *kōrū*.

Past cond. *kōḍdo* (Hindi *kārtā*).

Past, *kōrau*.

*āṇṇo*, bring

Pres. ind. *āṇū*.

Past cond. *āṇḍo*.

Past, *āṇo*.



*ghīnno*, take

Pres. ind. *ghīnū*.

Past, *ghīnau*.

Stat. part. *ghīniēro*.

*lōṭno*, fall

Past cond. *lōṭtau*.

Past, *lōṭau*.

*bōno*, *bauno*, be able

Pres. ind. *bōlū*.

Past cond. *baudo*.

## SENTENCES

1. *Tēro naū kā sē?* Thy name what is ?
2. *Ēh gōhre ri kētī bōshe ī?* This horse of how-many years are ?
3. *Ītā koi Kāshmiri lē kēcī dūr e?* From-here Kashmir to how-much far is ?
4. *Tēre bābā rē kētī bētū ai?* Thy father of how-many sons is ?
5. *Āū dūrā koi hāṇḍo ētrā.* I far from walked to-day.
6. *Mēre kākā ro bēṭa īs ri bauihnī ri jōneac kōrī.* My uncle of son this of sister of marriage was-made.
7. *Gauhre ke shētte gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēh ri pītṭhī dī kōṇi zīn.* His back on tighten saddle.
9. *Mūī ēsro bēṭā bhaut māro.* By-me his son much was-beaten.
10. *Kāṇḍe dī gāī bākri tsōrāe.* Hill-top in cows goats he-is-grazing.
11. *Jō ādmī bīkhu zīlū bōshōndau gōhre māī.* This man tree under seated horse upon.
12. *Nyās ro bāhi nyās bauihnī koi bōrau ai.* Him of brother him (of) sister than big is.
13. *Ēh ro mōl cīji āṭhannī.* This of price two and a half rupees (see note).
14. *Mēro bāb lōḍḍe gauhre dī thāke.* My father small house in lives (or sits).
15. *Ēs kē rūpāī dē.* Him to rupees give.
16. *Rūpāī ēh koi (ēs koi) āṇo.* Rupees him from bring.
17. *Ēh khūb māro lauṭīū koi bānho.* Him well beat ropes with tie.
18. *Kūū koi pāṇi gāro.* Well from water draw.
19. *Mā koi āge hāṇḍ.* Me from in-front walk.

20. *Tāa pītshu kāh ro bētā āshe.* Thee behind whom of boy comes ?

21. *Tāi kās koi mōl āṇo.* By-thee whom from (in) price was-brought ?

22. *Naugre dī bāṇā koi āṇo.* Village in shopkeeper from was-brought.

*Notes.*—1. *sě*, is: *s* is common in the verb subst. in dialects of this region. 3. *kēcī*, how much; this form in *c* is interesting, it occurs in *Shinā kēcāk* or *kēcā* and in *Romany*. 13. The expression *cīji āṭhannī* puzzles me. *cīji* seems to be a contraction of *cījādhī* (a half less than three?) which is used in Jubbal State. In this case *āṭhannī* must be used for rupee instead of eight annas. See the Jubbal dialects.

## VOCABULARY

- above; see "upon", "upwards".  
 all, *sōb, sōk*.  
 ass, *gādhau*.  
 backwards, *pītshu*.  
 back, *pīth*.  
 bad, *mōndau*.  
 be, become, *ōno*.  
 bear, *rīkh*.  
 beat, *mārno*.  
 beautiful, *khūb*.  
 bed, *mānzau*.  
 behind, *pītshu*.  
 below, *zīlū*.  
 beside, *ke*.  
 beyond, *pār*.  
 big, *bāro*.  
 bird, *tsōri*.  
 bitch, *kukri*.  
 body, *nōrdē*.  
 book, *kitāb*.  
 boy, *nōnno*.  
 bread, *rōṭi*.  
 bring, *āno*.  
 brother, *bāhi, bhāi*.  
 buffalo, *mōishī*.  
 bull, *bōlīd*; young bull, *gūṇḍa*.  
 buttermilk, *shāsh*.  
 call, *bōno* (= say).  
 cat, *bīrāthau*, fem. *bīrālī*.  
 cloth, *jūrko*.  
 cock, *kūkra*.  
 cold, *shēlo*.  
 come, *āshno*.  
 cow, *gāō*.  
 cowherd, *gūāl*.  
 cowhouse, *ōbro*.  
 daughter, *bēṭi*.  
 day, *dūsau*.  
 die, *mōrno*.  
 do, *kōnno*.  
 dog, *kukūr*.  
 downwards, *ūndī*.  
 draw (water), *gārno*.  
 drink, *pīno*.  
 dwell, *thākno*.  
 ear, *kōnzau*.  
 eat, *khāno*.  
 egg, *āṇḍī*.  
 eight, *āth*; eighth, *āṭhūau*.  
 eighteen, *āṭṭhara* (accent on first).  
 elephant, *hāthī*.  
 eleven, *īgara* (accent on first).  
 eye, *ākkh*.  
 face, *mū*.  
 fall, *lōṭno*.  
 far, *dūr*.  
 father, *bābā, bāb*.  
 field, *ḍākhrau*.  
 fifteen, *pōndra*.  
 fight, *ghūmīno*.  
 fish, *māchi, mātshī*.  
 five, *pānc*; fifth, *pāntsūau*.  
 foot, *bāṇno*.  
 for, see "sake".  
 forward, *āge, āggu*.  
 four, *tsār*; fourth, *tsārūau*.  
 fourteen, *tsōuda*.  
 from, *koī, ku*.  
 front, in front of, *āge, āggu*.  
 garment, *jūrko*.  
 girl, *nōnnī*.

- give, *dēno*.  
 go, *nōṇḍno*.  
 goat, *bākkhrā*, fem. *bākkhrī*.  
 good, *khūb*.  
 graze, v. tr., *tsōrāno*.  
 ground, on the, *dhaunī*.  
 hair, *mūṇḍāḷ*; see "head"  
 hand, *āth*.  
 he, that, *nau*.  
 head, *mūṇḍ*; see "hair"  
 hen, *kūkrī*.  
 hence, *itā koi*.  
 here, *itā, ēttike*; up to —, *itā zaū*.  
 hill, *ḍāṇḍau*.  
 horse, *gōhro*.  
 hot, *tātau*.  
 house, *gauhr*.  
 husband, *bōūṭā*.  
 I, *āū*.  
 ill, be, *mōrī āshno* (illness to —come).  
 in, *ḍī, ke*.  
 inside, *mānzēḍi*.  
 iron, *lōū*.  
 is, *ai*.  
 jackal, *shāḷ*.  
 jungle, *kōnaun*.  
 kick, *khurērī lānī, khūshītērī lānī*.  
 kind, of this —, *īēno*; of that —, *tauno*; of what —, *kauno*; of which — (rel.), *dzauno*.  
 lazy, *jāndau*.  
 learn, *sīkno*.  
 leopard, *bāhg*.  
 little, *lōḍḍau*; a little, less, *kām*.  
 live (dwell), *thākno*.  
 load, *bāttau*.  
 look, *dēkhno*.  
 maize, *mālkauṇi*.  
 make, *cāṇno*.  
 man, *pūrish*.  
 mare, *gōhri*.  
 married, be, *jōṇēac kōnno*.  
 meat, *mōsāū*.  
 meet, *bēhtno*.  
 milk, *dūdh*.  
 mother, *āi*.  
 mountain, *ḍāṇḍau*.  
 much, so, *ēti*; so — correl.), *tēti*; how —, *kēti*; as — (rel.), *dzēti*.  
 my, *mēro*.  
 near, *nērī*.  
 never, *kāddi na*.  
 night, *rāt*.  
 nine, *nau*.  
 nineteen, *ūṇish*.  
 no, *na*.  
 nose, *nāk*.  
 not, *na*.  
 nothing, *kūcch na*.  
 now, *ētra, ibbī*.  
 of, *ro*.  
 oil, *tēl*.  
 on, *māi*.  
 one, *ēk*.  
 our, *māhro*.  
 outside, *bāir*.  
 paper, *cīṭho*.  
 pen, *kōlīm*.  
 pig, *suṇḡūr*; wild —, *baurā*.  
 place, *cāṇno*.  
 plain, *khātēl*.  
 quickly, *shōshōra*.  
 rain, *dzōr*.

read, <i>põrno</i> .	they, these, <i>nē</i> .
remain, <i>thākno</i> .	thief, <i>tsōr</i> .
rise up, <i>ṭhāḍḍo ūzīno</i> .	third, <i>cījanu</i> .
river, <i>nau</i> .	thirteen, <i>ṭēra</i> .
rope, <i>lauṭī</i> .	this, <i>jō</i> .
saddle, <i>zīn</i> .	thou, <i>tū</i> .
sake, for — of, <i>kě lě</i> .	three, <i>tīn</i> .
say, <i>bōno</i> .	thy, <i>tēro</i> .
second, <i>dūdzaun</i> .	tie, <i>banhno</i> .
see, <i>dēkhno</i> .	to, <i>lě, kě lě</i> .
seed, <i>bīj</i> .	to-day, <i>ētrā</i> .
seven, <i>sāt</i> ; seventh, <i>sātūanu</i> .	to-morrow, <i>dōuti</i> ; day after
seventeen, <i>sāttra</i> .	—, <i>pōshī</i> ; on fourth day,
she, <i>nau</i> .	<i>nutṭōshi</i> .
sheep, <i>bēhy</i> .	tongue, <i>dzībh, jībh</i> .
shepherd, <i>bhēḍūāl</i> .	tooth, <i>dānd</i> .
side, on that — of, <i>pār</i> .	town, <i>nōgēr</i> .
sister, <i>bēhn, baunhn</i> .	tree, <i>bīkh</i> .
sit, <i>bushno</i> .	twelve, <i>bāra</i> .
six, <i>tshau</i> ; sixth, <i>tshōūanu</i> .	twenty, <i>bīsh</i> .
sixteen, <i>sōla</i> .	two, <i>dū</i> .
something, <i>kūcch</i> .	uncle, <i>kākk</i> .
sometimes, <i>kāddī, kōtrā kōtra</i> .	under, <i>zīlū</i> .
son, <i>bēṭā</i> .	up, upwards, <i>ūbī</i> .
speak, <i>bōno</i> .	upon, <i>māī</i> .
stable, <i>ōbro</i> .	very, <i>bōrī</i> (different word from
stand, <i>ṭhāḍḍo ūzīno</i> .	<i>bāro</i> , big), <i>khūb</i> .
star, <i>tārau</i> .	village, <i>nōgēr</i> .
stomach, <i>pēṭ</i> .	walk, <i>hāṇḍno</i> .
storm, <i>būṭṭ</i> .	was, <i>tō</i> .
stream, <i>gāhḍ</i> .	water, <i>pāṇī</i> .
sun, <i>bōgwān</i> ; sunshine, <i>ṛūr</i> .	way, <i>bāṭ</i> .
sweet, <i>mīṭho</i> .	we, <i>āmmē</i> .
take, take away, <i>ghīnno</i> .	well, adv., <i>khūb</i> .
ten, <i>daush</i> .	well, n., <i>kūā</i> .
than, <i>koi</i> .	what, <i>kā</i> .
that, <i>nau</i> .	wheat, <i>gūīh</i> .
then, <i>tautrā</i> .	when, <i>kautrā</i> (interr.); <i>jautrā</i>
there, <i>taukē</i> .	(rel.).

where, <i>kaukē</i> (inter.); <i>dzaukē</i> (rel.).	with, along —, <i>āri</i> ; (instrumental), <i>koi</i> .
white, <i>shētta</i> .	woman, <i>chēūer</i> .
who, <i>kūn</i> (inter.); <i>jō</i> (rel.).	write, <i>likhno</i> .
why, <i>kōlē</i> .	yesterday, <i>bīau</i> ; day before —, <i>phōrēdz</i> .
wife, <i>bōūti</i> .	you, <i>tumme</i> ; your, <i>tāmāro</i> .
wind, <i>bāgār</i> .	

## THE DIALECTS OF JUBBAL STATE

### INTRODUCTION

Jūbbāl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gāṛhwāl (locally Gāḍ-hwāl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bārārī; it is spoken in the small portion of Jūbbāl lying north of the narrow neck which divides the State into two parts, and south of the Rōhrū Tāhsil of Rāmpur, also in the State of Rāwīgāṛh and in the adjoining part of Gāṛhwāl. It is identical with the dialect called Sārācālī. The latter, called Bishshau, is spoken in the southern and larger part of Jūbbāl and also in the adjoining district of Pūnār, which belongs to Kīūṭhāl, and in Tārhoc. Immediately to the east of it is the Jaunsār district of the United Provinces, to the west is the State of Sirmaur, while to the north are spoken Kīūṭhālī on the west and Bārārī on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words *ghōṛā*, horse; *dhī*, daughter; *bhaiṇ* (Panjabi-ized Urdu), sister, become in Bārārī *gō'ro*, *dī'ī*, and *bauihṇ*, and in Bishshau *gōhro*, *dihī*, and *bauhṇ*. The sound represented by ' is very remarkable. It is not unlike a mild 'ain or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the *hamza* in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.



In Bishshau the sound of *h* is lost altogether in such circumstances, and what is written *h* is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgānī. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions *khi*, to, and *khu*, from (Bārārī), and *khe*, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

## BARARI

### NOUNS

In declension "of", "to" and "from" are rendered by *rū* or *rā*, *khi*, and *khu* or *du* respectively. The plural is almost the same as the singular.

### PRONOUNS

The 3rd pers. pron. has a special fem. obl. form in the sing., being *tīā* for the remote and *īau* for the near pronoun.

### ADVERBS

The adverbs of place *īdā*, *īā*, *īchā*, here; *tēidā*, *tēā*, *tēchā*, there; *kēidā*, *kēā*, *kēchā*, where (interr.), and *jēidā*, *jēā*, *jēchā*, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", *kāl*, *pōrshī*, are distinguished from those for "yesterday" and "the day before", *hīz*, *phrēz*.

### VERBS

There is a negative form for the present of the verb subst., *anthī*, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding *lā* (*li*, *le*, *li*) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., *thīā*.

There are two stat. part., one ending in *-ēru* for transitive verbs and one ending in *-ōndau* for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb. *jāṇā*, go, is used in composition with other verbs, while *ḍēūṇo* expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, *tsārne kḥi*, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles apparently passive, in *-ūo* or *-ūā*, and *-īdā* respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

*mēre rōtī na khāīndi*, I cannot eat bread.

## BISHSHAU

### NOUNS

The prepositions for the gen., dat. and abl. are *ko* or *kā* or *rā*, *khe*, and *du* respectively.

### PRONOUNS

The fem. sing. oblique form for *ō*, *sē*, that, is *tīō*, and for *ēdzo*, this, is *īō*.

### VERBS

There is an indeclinable negative form, *āthī*, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf. ind. are almost identical with the pres. cond.; they add *lā* (*lī*, *le*, *lī*) and the past verb subst., *thīā*, etc. respectively.

The stat. part. ends in *-ēru* for transitive and *-ōndau* for intransitive verbs; the ending *-ēru* may be separated as in *Bārārī*.

Ability is expressed by the pass. pres. part. in *-īdu*, with the logical subject in the genitive, as *mēre ēdzo*

*nīh ērīdu*, I cannot do this, (*ērīdu* agr. w. *ēdzo*); cf. *Bārārī* above.

In sentence 17 *s* is added as a pronominal suffix to indicate "him", reminding us of the similar usage in North Panjabi.

The words for "to-morrow" and "the day after" are *dōtte* or *jīshī* and *pōrshī* respectively, while "yesterday" is *hījo*, and "the day before" *phōrzhō*.

## NORTH JUBBAL OR BARARI

## NOUNS

*Masculine.*

	SINGULAR	PLURAL
Nom., Acc.	<i>gō'r-o</i>	- <i>e</i> .
Gen.	- <i>e ru</i> .	- <i>e ru</i> .
Dat.	- <i>e khi</i> .	- <i>e khi</i> .
Abl.	- <i>e khu</i> or <i>du</i> .	- <i>e khu</i> or <i>du</i> .
Agent	- <i>e</i> .	- <i>e</i> .
Nom., Acc.	<i>rikh-</i> , bear.	<i>rikh-</i> .
Gen.	- <i>ō ru</i> .	- <i>ō ru</i> .
Dat.	- <i>ō khi</i> .	- <i>ō khi</i> .
Abl.	- <i>ō khu</i> or <i>du</i> .	- <i>ō khu</i> or <i>du</i> .
Agent	- <i>ē</i> .	- <i>ē</i> .

*Feminine.*

Nom., Acc.	<i>dī'-ī</i> , daughter.	- <i>ī</i> .
Gen.	- <i>ī ru</i> .	- <i>ī ru</i> .
Dat.	- <i>ī khi</i> .	- <i>ī khi</i> .
Abl.	- <i>ī khu</i> or <i>du</i> .	- <i>ī khu</i> or <i>du</i> .
Agent	- <i>ī</i> .	- <i>ī</i> .
Nom., Acc.	<i>bauih-η</i> , sister.	- <i>ηī</i> .
Gen.	- <i>ηī ru</i> .	- <i>ηī ru</i> .
Dat.	- <i>ηī khi</i> .	- <i>ηī khi</i> .
Abl.	- <i>ηī khu</i> or <i>du</i> .	- <i>ηī khu</i> or <i>du</i> .
Agent	- <i>ηī</i> .	- <i>ηī</i> .

## PRONOUNS

## 1st Person.

Nom., Acc.	<i>āñ, I.</i>	<i>āme.</i>
Gen.	<i>mērū.</i>	<i>mā'rū.</i>
Dat.	<i>mū, mū khi.</i>	<i>amu khi.</i>
Abl.	<i>mū khu.</i>	<i>amu khu.</i>
Agent	<i>mūē.</i>	<i>āmmē.</i>

## 2nd Person.

Nom., Act.	<i>tū, thou.</i>	<i>tūē.</i>
Gen.	<i>tērū.</i>	<i>tā'rū.</i>
Dat.	<i>tāñ, ta khi.</i>	<i>tamu, tamu khi.</i>
Abl.	<i>ta khu.</i>	<i>tamu khu.</i>
Agent	<i>tañē.</i>	<i>tūē.</i>

## 3rd Person.

Nom., Acc.	<i>ösö, he, she, that.</i>	<i>ösö.</i>
Gen.	<i>tēs rū, tē rū.</i>	<i>tīndrū.</i>
Dat.	<i>tē, tē khi, tēs, tēs khi.</i>	<i>tīnd khi.</i>
Abl.	<i>tē khu, tēs khu.</i>	<i>tīnd khu.</i>
Agent	<i>tēñē</i>	<i>tēyē.</i>

For *tē* we may have *tēh*.

The following cases of the fem. sing. differ from the masculine: Gen. *tīā ru.* Dat. *tīā khi.* Abl. *tīā khu.* Agent, *tīō.*

Nom., Acc.	<i>ēdzā, this.</i>	<i>ēdze.</i>
Gen.	<i>ēh rū, ēs rū.</i>	<i>īnd rū.</i>
Dat.	<i>ē, ēh khi, ēs, ēs khi.</i>	<i>īn, īn khi.</i>
Abl.	<i>ē khu, ēs khu.</i>	<i>īn khu.</i>
Agent	<i>ēne.</i>	<i>ēyē.</i>

Fem. sing., Nom.. Acc. *ēdze.* Gen. *īau ru.* Dat. *īau khi.* Abl. *īau khu.* Agent *īau.*

Nom., Acc. *kūñ, who.* Gen. *kauh ru.* Plural same as singular.

Nom.	<i>dzū, jū, who (relative).</i>	<i>jē.</i>
Gen.	<i>jē ra, jēs ra.</i>	<i>jīnd ru.</i>
Dat.	<i>jē khi, jēs khi.</i>	<i>jīn, jīn khi.</i>
Abl.	<i>jē khu, jēs khu.</i>	<i>jīn khu.</i>
Agent	<i>jēñē.</i>	<i>jēye.</i>

Fem. sing., Gen. *jīō ra*, etc.

*kā*, what.

*kīcch*, something.

### PRONOMINAL ADJECTIVES

*īno*, of this kind ; *tīno*, of that kind ; *kīno*, of what kind ?  
*jīno*, of which kind (rel.).

*ētī*, so much or many ; *tētī*, so much or many (correl.) ;  
*kētī*, how much or many ? *jētī*, as much or many (rel.).

### ADJECTIVES

Adjectives used as nouns are declined as nouns. Otherwise those ending in *-ā* agree with their nouns, the masc. sing. and all the masc. plur. ending in *-e*, and the fem. both sing. and plur. in *-i*. This *i* sometimes changes to *e*. The rest are indeclinable.

Comparison is expressed by means of *du* with the positive, there being no forms for the comparative and superlative.

*ē tāto ō*, this is hot.

*ē ēs du tāto ō*, this is hot from this, hotter than this.

*ē bādḍhe du tāto ō*, this is hot from all, hotter than all, hottest.

### ADVERBS

#### *Time*

*ēbṛe*, *ēbbī*, now.

*taubṛe*, *tōbbe*.

*kaubṛe*, *kōbbe*, when ?

*jaubṛe*, *jōbbe*, when (rel.).

*ādz*, to-day.

*kāl*, to-morrow.

*pōrshī*, day after to-morrow.

*tsōuthe*, on fourth day.

*hīz*, yesterday.

*plirēz*, yesterday, day before.

*tsōuthe*, on fourth day back.

*kōbbe*, sometimes.

*kōbe kōbe*, some time or other, sometimes.

*kōbbe na*, never.

*Place*

* <i>idā</i> , * <i>iā</i> , * <i>ichā</i> , here.	<i>bāhre</i> , outside.
* <i>tēidā</i> , * <i>tēā</i> , * <i>tēchā</i> , there.	<i>ūbhā</i> , upwards.
* <i>kēidā</i> , * <i>kēū</i> , * <i>kēā</i> , * <i>kēchā</i> , where ?	<i>ūtā</i> , downwards.
* <i>jēidā</i> , * <i>jēā</i> , * <i>jēchā</i> , where (rel.).	<i>nēro</i> , near.
<i>ichā tāī</i> , up to here.	<i>dūr</i> , far.
<i>ītthau</i> , from here.	<i>gōñ</i> , <i>āgo</i> , forward, in front.
<i>bītre</i> , inside.	<i>tshōñ</i> , backwards.
	<i>pare</i> , <i>pōrū</i> , beyond.
	<i>wār</i> , <i>ōrū</i> , on this side.

*Others*

<i>kēōi</i> , why ?	<i>ō</i> , yes.
<i>phētī</i> , quickly.	<i>khūb</i> , <i>uccho</i> , well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

*pōrū*, thither, and *ōrū*, hither, are often used with little meaning, as :—

*māng ōrū*, ask hither, ask for it.

*dē pōrū*, give thither, give it to him.

*dē ōrū*, give hither, give it to me.

## PREPOSITIONS

(Normally used after the nouns and pronouns.)

<i>khi</i> , to.	<i>khe</i> , beside.
<i>khū</i> , from.	<i>sāthi</i> , <i>sātthe</i> , along with.
<i>dū</i> , from.	<i>khi</i> , <i>khe</i> , for sake of.
<i>pare</i> , on the other side of.	<i>dā</i> , <i>dē</i> , in.
<i>wār</i> , on this side of.	<i>gāī</i> , upon.
<i>pātshu</i> , behind.	<i>nīthā</i> , below.
<i>āgo</i> , in front of.	<i>māndz</i> , in.
<i>dā</i> , with (instru.).	

## VERBS

*Verb Substantive*

Pres. <i>ōsso</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōssē</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōsso</i> or <i>ō</i> .	<i>ōssōē</i> or <i>ōē</i> .

Neg. *naī anthi*, *nī anthi*, indeclinable.

Past, *thiā*, fem. *thī*.

*thīe*, fem. *thī*.

*thiā*, fem. *thī*.

*thīe*, fem. *thī*.

*thiā*, fem. *thī*.

*thīe*, fem. *thī*.

*pōṛno*, fall.

Imperat. *pōṛ*

*pōṛo* or *pōṛuu*.

Pres. ind. and pres. cond. :

*pōṛ-ū*.

-ū.

-e.

-au.

-au.

-au.

The fut. adds -*lā*, -*li*, -*le*, -*li*.

Fut. *pōṛ-ūlā*, fem. -*ūli*.

-*ūle*, fem. -*ūli*.

-*ēlā*, fem. -*ēli*.

-*ōle*, fem. -*ōli*.

-*ōlā*, fem. -*ōli*.

-*ōle*, fem. -*ōli*.

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. *pōṛū thā*, fem. *pōṛū thi*; 2nd sing. *pōṛe thā*, *pōṛe thī*, etc.

Past :—masc. sing. *pōṛā*, fem. *pōṛe*; plur. masc. *pōṛe*, fem. *pōṛī*.

Plup. :—past with past of verb subst. *pōṛā thā*, fem. *pōṛe thī*, etc.

Past cond. :—masc. sing. *pōṛdā*, fem. *pōṛde*; plur. masc. *pōṛde*, fem. *pōṛdī*.

Conj. part. *pōṛēuu*, having fallen.

*ōṇo*, be, become

Imperat. *ō*

*ō'au*.

Pres. ind. *ō'ū*.

Fut. *ō'ūlu*.

Past cond. *ū'ndā*.

Past, *ū'o*.

*āṇo*, come

Imperat. *ā*.

*āo*.

Neg. *nai ō*, *nī aiō*.

Past cond. *āndā*.

Past, *āā* or *āshā*.

*ḍēūṇo*, go

Imperat. <i>ḍēo</i> .	<i>ḍēo</i> .
Fut. <i>ḍēulā</i> , <i>ḍēulau</i> .	<i>ḍēūle</i> .
<i>ḍēwela</i> .	<i>ḍēōle</i> .
<i>ḍēōla</i> .	<i>ḍēōlē</i> .
Past cond. <i>ḍēūnda</i> .	
Past, <i>ḍēūa</i> .	

*jāṇo*, go

(Used in composition with other verbs.)

Imperat. <i>jā</i> .	<i>jāo</i> .
Fut. <i>jāulā</i> .	
Past cond. <i>jānda</i> .	
Past, <i>gōā</i> .	

*rauṇo*, remainFut. *rauḥūla*.*būṭṭho*, sit

Imperat. <i>būṭh</i> .	<i>butṭho</i> .
Past cond. <i>butṭhā</i> .	
Fut. <i>butṭhūlā</i> .	
Past, <i>bōṭṭhā</i> .	
Stat. part. <i>bōṭṭhōndā</i> , in the state of having sat, seated.	

*pīṭṭho*, beat

Conjugation same as for *pōṛno*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. <i>pīṭ</i> .	<i>pīṭā</i> .
Pres. ind. or cond. <i>pīṭū</i> .	
Fut. <i>pīṭūla</i> .	
Imperf. <i>pīṭū thā</i> .	
Past. cond. <i>pīṭdā</i> .	
Past, <i>pīṭā</i> .	
Pres. perf. <i>pīṭā ai</i> .	
Plup. <i>pīṭā thā</i> .	

*khāṇo*, eatStat. part. *khārū*, in the state of having been eaten.



	<i>pīno</i> , drink
Stat. part. <i>pīēru</i> .	
	<i>dēno</i> , give
Fut. <i>dēula</i> .	
Past cond. <i>dīnda</i> .	
Past, <i>dīnā</i> .	
Stat. part. <i>dēēru</i> .	
	<i>luuno</i> , take
Fut. <i>lauūlu</i> .	
Past cond. <i>laundā</i> .	
Stat. part. <i>lauēru</i> .	
	<i>ē'no</i> , do
Past cond. <i>ē'ddā</i> .	
Past <i>ē'ro</i> .	
	<i>kōrno</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
	<i>jāno</i> , knew
Past cond. <i>jāndā</i> .	
	<i>āno</i> , bring
Past cond. <i>aṇdā</i> .	
Past, <i>ānō</i> .	
	<i>nīno</i> , take away
Past cond. <i>nīndā</i> .	
Past, <i>nīō</i> .	
Stat. part. <i>nīēru</i> .	

In the stat. part. the ending *ēru* is frequently separated from the root of the verb and placed before it; thus we have *ēru pīe* for *pīēru*, drunk; *ēru dē* for *dēēru*, given; *ēru laue* for *lauēru*, taken.

In negative sentences the past cond. is used for the pres. ind.

*Purpose*: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

*Contraction*.—In rapid speech words are much contracted, thus; *kauh rā ō'lā ēdzā tshōṭā*, whose is this boy? is pronounced *kauhra lādzu tshōṭā*.

*Ability*.—The following sentences show the method of expressing ability :—

*mēre na dēūo*, I cannot give.

*ēsre na pōrūo*, he cannot read.

*ēdza kītāb mēre na pōrīda* or *pōrūa*, I cannot read this book.

*mēre na rōṭī khāīndī*, I cannot eat bread.

*bāt mēre khāīo*, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either *-īdo* or *-ūo* (the *-īo* of *khāīo* is exceptional). Verbs whose roots ends in a vowel insert *n* in *īda*, as in *khāīndā*. The particle agrees with the noun in gender and number; thus *rōṭī* is feminine, while *kītāb* and *bāt* are masculine. Cf. Panjabi *khāīdā*, and also the Panjabi passive verb *khāīṇā*, to be eaten.

#### NUMERALS

##### *Cardinal*

1. <i>ēk</i> .	12. <i>bāro</i> .
2. <i>dūī</i> .	13. <i>ṭēro</i> .
3. <i>cīn</i> .	14. <i>tsōṇdan</i> .
4. <i>tsār</i> .	15. <i>pōṇdran</i> .
5. <i>pānc</i> .	16. <i>sōlan</i> .
6. <i>tshan</i> .	17. <i>sōttran</i> .
7. <i>sāt</i> .	18. <i>thāran</i> .
8. <i>āth</i> .	19. <i>ūnīsh</i> .
9. <i>nan</i> .	20. <i>bīsh</i> .
10. <i>daush</i> .	100. <i>shan</i> .
11. <i>gēro</i> .	

#### ORDINALS

1st. <i>paihlau</i> .	6th. <i>tshōūau</i> .
2nd. <i>dājjaū, dājja</i> .	7th. <i>sātūau</i> .
3rd. <i>cījja</i> .	8th. <i>āthūau</i> .
4th. <i>tsōuthā</i> .	9th. <i>nōūau</i> .
5th. <i>panjūau</i> .	10th. <i>dōshūau</i> .
1½ <i>dēōrh</i> .	2½ <i>dā'e</i> .

## SENTENCES

1. *Tēro nāñ kū sō or ōsso?* Thy name what is?
2. *Ē gō're ri kētti ōmbār ō'le?* This horse of how-much age will be?
3. *Ītthau Kāshmar kēti dūr ō?* From-here Kashmir how-much far is?
4. *Tū're bappō re kētti lōrke?* Your father of how-many boys?
5. *Ā ā dz dūrō du honlēo.* I to-day far from walked.
6. *Mēre kake rā bēṭā tēhri bauhnī sāthi dzādzñā ō'ā.* My uncle of son his sister with married became.
7. *Gauhro dē tsūte dzīn gō're rī.* House in white saddle horse of.
8. *Ēhri pītṭhe gāi dzīn kōshau.* His back upon saddle tighten.
9. *Mūē tēh re tshōṭe dī khūb lāi.* By-me him of boy on well attached-was (i.e. beat).
10. *Pai'ro rī tiro dī gōrū bē'ri tsūro.* Hill of top on cows sheep he-is-grazing.
11. *Ē bīkho nīthā gō're gāi bōṭhondā thā.* He tree under horse upon seated was.
12. *Ēh rā bā'i āpnī bauhnī du jēṭhā.* This of brother own sister sister than elder.
13. *Ēh rā māl cījje ṭhānnī.* This-of price two-and-a-half rupees (see note).
14. *Mērā bāp tshōṭe gau'ro dī rauo.* My father small house in remains (lives).
15. *Ē rūpōye dēo.* Him-to rupees give.
16. *Ēs du ōrū māngu rūpōye.* Him from hither ask rupees.
17. *Ēs khūb pīṭeau rōshō dā bauhnō.* Him well having-beaten ropes with tie.
18. *Kūe dū pāñī ōrū gūro.* Well from water hither draw.

19. *Mu khu āgo cālo.* Me from before walk.

20. *Kauh rā tshōṭā tā're pātshu āo?* Whom of boy your behind comes?

21. *Tūē kau khe lauū mülle.* By-you whom from was-taken in price.

22. *Guāṣ re dūkāndāro du lauū or gīnū.* Village of shopkeeper from was taken.

*Notes.*—2. *ō'le*, final *e* and *i* are often interchanged, this might be *ō'li*. 7. *gauhro*, the influence of neighbouring dialects is responsible for the introduction of *h* here, *gauhro* for *gau'ro*. 9. *lāī* agreeing with some word for blow understood, Hindi *lāgāī*. 10. *gōrū*, collective word, cattle. 11. *bōṭhondā*, stat. part., seated. 13. *cījje thānni*, see note on this sentence in the Kūār dialect.

## VOCABULARY

- above, see "upon", "upwards".  
 all, *bāddhe*.  
 ass, *khōtsūr*, *gāddhā*.  
 back, *pīṭṭh*.  
 backwards, *tshōū*, *pātsḥu*.  
 bad, *khṭhāñā*.  
 be, become, *ō'no*.  
 bear, n., *rikkh*, *bōysör*.  
 beat, *pīṭṭno*.  
 beautiful, *atshā*, *bāñṭḥiñā*.  
 bed, *mānzā*, *pōlāg*.  
 before, *gōū*, *āgo*.  
 behind, *pātsḥu*.  
 below, *ūṭā*, *nīṭhā*.  
 beside, *khe*.  
 beyond, *pār*.  
 big, *bōro*.  
 bitch, *kūkrē*.  
 body, *jaid*.  
 book, *kītāb*, *kātāb*.  
 boy, *tshōṭā*.  
 bread, *nāz*, *rōṭi*.  
 bring, *āñno*.  
 brother, *bā'ē*.  
 buffalo, *mau'ish*.  
 bull, *bōlōd*.  
 buttermilk, *cāsh*.  
 call, *budno* (not -no).  
 camel, *uṭṭ*.  
 cat, m., *ḍhaunḍhā*; f., *bīrāl*.  
 cloth, *jūrkā*.  
 cock, *kākhrā*.  
 cold, adj., *shēlo*.  
 come, *āno*.  
 cow, *gāo* (col., cattle, *gōrū*).  
 cowherd, *gaīlā*.  
 daughter, *dī'i*, *tshāñṭi*, *chāñṭi*.  
 day, *dūs*.  
 die, *mōrno*.  
 do, *ē'no*, *kōrno*.  
 dog, *kūkur*.  
 downwards, *ūtā*.  
 draw (water), *gārno*.  
 drink, *pīṇo*; cause to drink, *pōṭṭno*.  
 ear, *kān*.  
 eat, *khāno*; cause to eat, *khēṭṭno*.  
 egg, *pinni*.  
 eight, *āṭh*; eighth, *āṭhūau*.  
 eighteen, *ṭhārau*.  
 elephant, *hūtṭhe*.  
 eleven, *gēro*.  
 eye, *ākkihī*.  
 face, *mūh*.  
 fall, *pōrno*.  
 far, *dūr*.  
 father, *bābbā*, *bāp*.  
 field, *khēc*, *pāṭṭi*.  
 fifteen, *pōndrau*.  
 fight, *pīṭṭno*.  
 fish, *mācchī*.  
 five, *pānc*; fifth, *paññau*.  
 foot, *lāt*; see "leg".  
 four, *tsār*; fourth, *tsōuthā*.  
 fourteen, *tsōūdau*.  
 from, *khu*, *du*.  
 front, in — of, *āgo*.  
 fruit, *phāl*.  
 garment, *jūrkā*.  
 ghi, *gi'u*.  
 girl, *tshāñṭi*, *chāñṭi*, *tshōṭi*.  
 give, *dēno*.

- go, *ḍēūṇo, jāṇo* (in composition).  
 goat, *bākṛā*; f., *bākṛī*.  
 good, *atshā, būṇṭhṇā*.  
 graze, v. intr., *tsōrno*; s. tr.,  
*tsārno*.  
 hair, *māṇḍāl*.  
 hand, *hāth*.  
 hasten, *phēt dīni* (not *dīni*).  
 he, *ḍō*.  
 head, *mūṇḍ*.  
 hear, *shūṇno*.  
 hen, *kūkhṛē*.  
 hence, *ītthau*.  
 here, *īdā, īā, īchā*; up to here,  
*īchā tāī*.  
 high, *ucṭṭ*.  
 hill, *paī'ṛ*; hilltop, *tīr*.  
 horse, *gō'ṛo*.  
 hot, *tāto, nēto*.  
 house, *gau'ṛ*.  
 hundred, *shau*.  
 husband, *bōūṭā*.  
 I, *āī*.  
 ignorant, *dzōgōr*.  
 ill, be, *ṭhaurno*.  
 in, *māndz*.  
 inside, *bītre*.  
 iron, *lōū*.  
 jackal, *shailṭo*.  
 jungle, *bauṇ*.  
 kick, n., *pichaiṛie*; v., *pichaiṛie*  
*lāṇo*.  
 kind, of this, *īṇo*; of that —,  
*tīṇo*; of what —, *kīṇo*; of  
 which —, (rel.) *jīṇo*.  
 know, *jāṇno*.  
 lazy, *dālḍḍār*.  
 learn, *sikhṇo*.  
 leg, *bāṇṇo*.  
 leopard, *bāhg*.  
 lie, *sutṇo*.  
 little, *lōkṛo, tshōṭo*; a little,  
*thōṛū*.  
 load, *bāgār*.  
 look, *dēkhṇo*.  
 maize, *bēḷṛī*.  
 make, *cāṇṇo*.  
 man, *mōrōd*.  
 mare, *gō'ṛi*.  
 married, be, *dzādznā ḍ'ṇo*.  
 meat, *ḍōḷkī*.  
 meet, *bēhṭṇo*.  
 milk, *dūdḥ*.  
 moon, *dzūṇ*.  
 mother, *ījī*.  
 mountain, *paī'ṛ*.  
 much, (a lot) *bō'rī* (not *ṛ*); so  
 much, *ētī*; (correl.), *tētī*;  
 how much? *kētī*; as much  
 (rel.), *jētī*.  
 my, *mērū*.  
 name, *nāī*.  
 never, *kōbbe na*.  
 night, *nēhro, rūt*.  
 nine, *nan*; ninth, *nōūau*.  
 nineteen, *ūṇīsh*.  
 no, *na*.  
 nose, *nāk*.  
 not, *na*.  
 nothing, *kicch na*.  
 now, *ēbṛe, ēbbī*.  
 of, *rū*.  
 oil, *tēl*.  
 older (brother, etc.), *jēṭhā*.  
 ōn, *gāī*.  
 one, *ēk*; first —, *paīhlau*;  
 one-and-half, *dēōṛh*.  
 our, *mā'rū*.

- out, *bāhre*.  
 peach, *ārū* (not *ārū*).  
 pen, *kōlōm*.  
 pig, *suṅgur*.  
 place, v., *tshārno*.  
 plain, *nīūl*.  
 plough, *bāldo jūnqno*.  
 quickly, *phēti*.  
 rain, *dzaū'ṛ*.  
 read, *pōrhno*, *pōrno*.  
 recognize, *prauṇno*.  
 relate, *shūnūno*.  
 remain, *rau'no*, *rauṇno*.  
 rent, n. (hire), *bā'hṛā*.  
 return, *pātshī āno*.  
 rise, *bīūzno*.  
 river, *dreō*.  
 rope, *rōshī*.  
 saddle, *dzīn*.  
 sake, for sake of, *khī*, *khe*.  
 say, *bōlno*.  
 see, *dēkhno*.  
 seed, *bīj*.  
 seven, *sāt*; seventh, *sātūau*.  
 seventeen, *sōttrau*.  
 sharp, *pōīnau*.  
 she, *ōsō*.  
 sheep, *bēhr*.  
 shepherd, *bāṛā'lā*.  
 shopkeeper, *dūkāndār*.  
 sick, be, *ṭhaurno*.  
 side, on this — of, *wār*; on that — of, *pāre*.  
 sister (older than person referred to), *dāddī*; younger than do., *bauiṇṇ*.  
 sit, *būṭhno*.  
 six, *tshau*; sixth, *tshōūau*.  
 sixteen, *sōlau*.  
 sleep, *sutno*.  
 something, *kīcch*.  
 sometimes, *kōbbe*, *kōbe kōbe*.  
 son, *tshōṭā*, *bēṭā*.  
 sow, v., *bauiṇo*.  
 speak, *bōlno*.  
 stand, *khōṛā o'no*.  
 star, *tārā*.  
 stomach, *pēṭ*.  
 storm, *shārgī*.  
 stream, *nanē*.  
 strong man, *mōr*.  
 sun, *pānēsūr*; sunshine, *rūr*.  
 sweet, *gālūo*.  
 take, *gīnno*, *lauṇno*; take away, *nūno*.  
 ten, *daush*; tenth, *dōshūau*.  
 than, *dū*.  
 that, *ōsō*.  
 then, *taubṛe*, *tōbbe*.  
 there, *tēā*, *tēūdā*, *tēchā*; up to there, *tēchā tāī*.  
 they, *ōsō*.  
 thief, *cōr*.  
 thirteen, *ṭēro*.  
 this, *ēdzā*.  
 thou, *tū*.  
 three, *cīn*; third, *cījṇā*.  
 thy, *tērū*.  
 tie, *baunhno*.  
 tighten, *kōshno*.  
 to, *khī*.  
 to-day, *ādz*.  
 to-morrow, *kāl*; day after —, *pōrshī*; on fourth day, *tsōuthe*.  
 tongue, *dzībḥ*, *jībḥ*.  
 tooth, *dānd*.  
 town, *gaur*.

tree, <i>bikh</i> .	when? <i>kaubṛe</i> , <i>kōbbe</i> ; (rel.), <i>jaubṛe</i> , <i>jōbbe</i> .
twelve, <i>bāro</i> .	where? <i>kēū</i> , <i>kēā</i> , <i>kēīdā</i> ; (rel.), <i>jēā</i> , <i>jēīdā</i> , <i>jēchā</i> .
twenty, <i>bīsh</i> .	white, <i>tsīṭā</i> .
two, <i>dūī</i> ; two and a half, <i>ḍā'e</i> ; second, <i>dūjja</i> , <i>dūjjau</i> .	who? <i>kūṇ</i> ; (rel.), <i>dzū</i> , <i>jū</i> .
uncle, <i>kāko</i> .	why? <i>kēōi</i> .
under, <i>nuṭhā</i> .	wife, <i>chēorī</i> .
up, upwards, <i>ūbhā</i> .	wind, <i>bāgūr</i> .
upon, <i>gāī</i> .	wise, <i>atshā</i> .
very, <i>bō'rī</i> (not <i>ṛ</i> ).	with, (along with), <i>sāthī</i> , <i>sātthe</i> (instru.), <i>dā</i> .
village, <i>gāō</i> .	woman, <i>chēorī</i> .
walk, <i>hōṇḍho</i> .	write, <i>likhṇo</i> .
was, <i>thīa</i> , <i>thā</i> .	yes, <i>ō</i> .
water, <i>pāṇī</i> .	yesterday, <i>hīz</i> ; day before —, <i>phrēz</i> ; on fourth day back, <i>tsōuthe</i> .
way, <i>bāṭ</i> .	you, <i>tūē</i> ; your, <i>tā'rū</i> .
we, <i>āmmē</i> .	
well, adv., <i>khūb</i> .	
well, n., <i>kūā</i> .	
what, <i>kā</i> .	
wheat, <i>gīūh</i> .	



## SOUTH JUBBAL OR BISHSHAU

## NOUNS

*Masculine.*

SINGULAR		PLURAL
Nom., Acc.	<i>gōhr-o</i> , horse (almost <i>gūhro</i> ).	-e.
Gen.	-e <i>ko</i> .	-e <i>ko</i> .
Dat.	-e, -e <i>khe</i> .	-e, -e <i>khe</i> .
Abl.	-e <i>dū</i> .	-e <i>dū</i> .
Agent	-e.	-e.
Nom., Acc.	<i>rīkh-</i> , bear.	<i>rīkh-</i> .
Gen.	-o <i>ko</i> , <i>kā</i> .	-o <i>ko</i> , <i>kā</i> .
Dat.	-o <i>khe</i> .	-o <i>khe</i> .
Abl.	-o <i>dū</i> .	-o <i>dū</i> .
Agent	-e.	-e.

*Feminine.*

Nom., Acc.	<i>dādd-ī</i> , big sister.	-ī.
Gen.	-ī <i>rā</i> , -ī <i>kā</i> .	-ī <i>rā</i> , <i>ro</i> .
Dat.	-ī, -ī <i>khe</i> .	-ī <i>khe</i> .
Abl.	-ī <i>dū</i> .	-ī <i>dū</i> .
Agent	-īē.	-īē.

*dīh-ī*, daughter, has : Gen. -o *rā*, *kā*. Dat. -ī, -ī *khe*.  
Abl. -ī *dū*. Agent, -ē. Plur. -ī. Gen. -ī *ro*, *rā*. Dat. -ī,  
-ī *khe*. Abl. -ī *dū*. Agent, -ē.

Nom., Acc.	<i>bauhn-</i> , little sister.	-ī.
Gen.	-ē <i>rā</i> , <i>ro</i> , -ī <i>rā</i> , <i>ro</i> .	} as sing.
Dat.	-ī, -ī <i>khe</i> .	
Abl.	-ī <i>dū</i> .	
Agent	-īē.	

## PRONOUNS

Nom., Acc.	<i>āñ</i> , I.	<i>āmmē</i> , we.
Gen.	<i>mēro</i> .	<i>āmma rū</i> .
Dat.	<i>mū</i> .	<i>āmū</i> .
Abl.	<i>mu kēī dū</i> .	<i>āmū dū</i> .
Agent	<i>mōē</i> .	<i>āmē</i> .

Nom.	<i>tū</i> , thou.	<i>tūē</i> , you.
Gen.	<i>tēro</i> .	<i>tūō ko</i> .
Dat.	<i>tā</i> .	<i>tūō</i> .
Abl.	<i>tā dū</i> .	<i>tūō dū</i> .
Agent	<i>tañe</i> .	<i>tūē</i> .
Nom., Acc.	<i>ō</i> , <i>sē</i> , he, that.	<i>ō</i> , <i>sē</i> .
Gen.	<i>tērū</i> .	<i>tēndī ko</i> .
Dat.	<i>tēs</i> .	<i>tēnnī</i> .
Abl.	<i>tēs dū</i> .	<i>tēn dū</i> .
Agent	<i>tēnnē</i> .	<i>tēnnīā</i> .

Fem. has: Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent *tīē*; plur. as masc.

Nom., Acc.	<i>ēdzō</i> , <i>ē</i> , this.	<i>ēdze</i> .
Gen.	<i>ē ko</i> , <i>ēs ko</i> .	<i>ēndī ko</i> .
Dat.	<i>ēs</i> .	<i>ēnnī</i> .
Abl.	<i>ēs dū</i> .	<i>ēn dū</i> .
Agent	<i>ēnnē</i> .	<i>ēnnīā</i> .

Fem., Nom. *ēdzē*, *ē*. Gen. *īō ko*. Dat. *īō*. Abl. *īō dū*. Agent, *īē*. Plur. Nom. *ēdzē*. Otherwise as masculine.  
*kūñ*, who?

Gen. *kos ku*, etc.

Agent, *kōne*.

Who (rel.) is *dzū*; what (interrog.) is *kū*.

#### ADJECTIVE PRONOUNS

*ērū*, of this kind; *tērū*, of that kind; *kērū*, of what kind? *jērū*, of which kind (rel.).

*ēthtū*, so much or many; *tēthtū*, so much or many (correl.); *kēthtū*, how much or many? *jēthtū*, as much or many (rel.).

#### ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jūbbāl, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending *-ā*, *-o*, etc., in which case the masculine

has nom. sing. -ā, -o, etc., and all the rest -e, feminine all through -i.

Comparison is expressed by means of *dū*, from, as : *ē atsha ōsau*, this is good ; *ē ēs dū atsha ōsau*, this is good from this, i.e. better ; *bāddhe dū atsha*, good from all, best.

## ADVERBS

*Time*

<i>ēb</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tēkhunī</i> , then.	<i>tsōuthē</i> , on fourth day.
<i>tōbē</i> , then.	<i>hījo</i> , yesterday.
<i>kōbē</i> , when ?	<i>phōrzo</i> , day before yesterday.
<i>jēkhunī</i> , when (rel.).	<i>tsōuthē</i> , on fourth day back.
<i>jōbē</i> , when (rel.).	<i>kōbē kōbē</i> , some time or other,
<i>āz</i> , to-day.	sometimes.
<i>kōbī</i> , sometimes.	<i>kōbē na</i> , never.
<i>dōtte</i> , <i>jīshī</i> , to-morrow.	

*Place*

<i>ītthā</i> , here.	<i>ūdhe</i> , downwards.
<i>tētthā</i> , there.	<i>nīre</i> , near.
<i>kētthā</i> , where ?	<i>dūr</i> , far.
<i>jētthā</i> , where (rel.).	<i>āgū</i> , in front.
<i>ītthe zā</i> , up to here.	<i>pātshu</i> , behind.
<i>ītthū</i> , from here.	<i>pāṇḍe</i> , beyond.
<i>bīlhe</i> , inside.	<i>āṇḍe</i> , on this side.
<i>bāinde</i> , outside.	<i>dūvīnda</i> , on the ground.
<i>ūbhe</i> , upwards.	

*Others*

<i>kēī</i> , why ?	<i>ō</i> , yes.
<i>shīgē</i> , quickly.	

## PREPOSITIONS

<i>ro</i> , <i>rā</i> , <i>ko</i> , of.	<i>nīlhū</i> , below.
<i>khe</i> , to.	<i>gashē</i> , upon.
<i>dū</i> , from.	<i>dā</i> , <i>dī</i> , in.
<i>kaū</i> , beside.	<i>zā</i> , up to.

<i>sātthe</i> , along with.	<i>āṇḍe</i> , on this side of.
<i>khe</i> , for, for sake of.	<i>āgū, dū āgu</i> , in front of.
<i>pāṇḍe</i> , on that side of.	<i>pūtshe</i> , behind.

## VERBS

*Verb Substantive*

<i>ṣsū</i> or <i>o</i> , am.	<i>ṣsau</i> or <i>o</i> , are.
<i>ṣse</i> or <i>ě</i> , art.	<i>ṣsau</i> or <i>o</i> , are.
<i>ṣsau</i> or <i>o</i> , is.	<i>ṣsau</i> or <i>o</i> , are.

Neg. *nī āthī*, indeclinable.

Past, masc. sing. *thīā* ; fem. sing. *thī* ; plur., masc. sing. *thīe* ; fem. *thī*.

*pīṭṭo*, beat

Imperat. <i>pīṭ</i> .	<i>pīto</i> .
Pres. ind. or cond. <i>pīṭ-ūā</i> .	- <i>ūē</i> .
	- <i>ē</i> .
	- <i>au</i> .
	- <i>au</i> .
	- <i>au</i> .

*pīṭdā ū*, etc., also used for pres. ind.

Fut. *pīṭ-ūlā, -ēlā, -ōlā, -ūle, -ōle, -ōle*. Fem. ends in -*ī*.

Imperf. *pīṭū thīā, pīṭe thīā, pīṭuu thīā, pīṭū thīe, pīṭau thīe, pīṭau thīe* ; fem. same with *thī* ; for imperf. *pīṭdā thīā*, etc., is also used.

Past cond. *pīṭdā* ; fem. *pīṭdi* ; plur. *pīṭde* ; fem. *pīṭdī*.

Past, *pīṭā*, agreeing with obj. (-*e* ; fem. -*i*).

Plup. *pīṭā thīā*, etc.

Conj. part. *pīṭīau*, having beaten.

Stat. part. *pīṭēru*, having been beaten.

*pīṭde* means while beating or on beating.

*ō'ṇo*, be, become

(The ' is not so marked as in North Jūbbāl.)

Past, *ōū*.

Past cond. *ōndā*.

*ājṇo*, come

Imperat. *ājē ājau* (accent on second syllable).

Pres. ind. or cond. *ājūā*.

Past. cond. *āzhā*.

Past, *ājā*.

*dēuno*, go

Pres. ind. *dēūā*.

Fut. *dē-ūlā*, -*lā*, -*olā*, -*ūle*, -*ole*, -*ole*.

Past. cond. *dēōdu*.

Past, *dēā*.

*jāno*, go (used in composition)

Past, *gōā*.

*bōthno*, sit

Imperat. *bōth*.

Fut. *bōthūlā*.

Past, *bōthhā*

*khāno*, eat

Pres. ind. *khānā* or *khāndā* u.

Past, *khāū*.

Stat. part. *khāēru*.

*pīno*, drink

Pres. ind. *pīūā* or *pīndā* ū.

Past, *pīū*.

Stat. part. *pīēru*.

*dēno*, give

Pres. ind. *dēūā*.

Past cond. *dēndā*.

Past, *dittā*.

Stat. part. *dēiēru*.

*bōlno*, speak

Past, *bōlū*.

Stat. part. *bōlēru*.

*kōnno*, do

Pres. ind. *kōrū*.

Past, *kō*.

Stat. part. *kōriēru*.

*āno*, bring

Past cond. *ānda*.

*nīno*, take away

Stat. part. *nīēru*.

The stat. part. in *-ēru* is often heard with *-ēru* preceding the root of the verb, as *ēru kōri*, done, for *kōriēru*; *ēru dēi*, given, for *dēiēru*.

*Ability* is expressed as follows:—

*mēre nīh dēindu*, I cannot give.

*mēre rōṭi nīh khāindi*, I cannot eat bread.

*mēre nāz khāindu*, I can eat bread.

*mēre nīh ēriḍu*, I cannot do.

See corresponding note in North Jubbal.

To indicate a question *-e* is added to the verb.

## NUMERALS

### *Cardinal*

1. <i>ēk.</i>	12. <i>bārau.</i>
2. <i>dū.</i>	13. <i>ṭērau.</i>
3. <i>cīn.</i>	14. <i>tsōūduu.</i>
4. <i>tsār.</i>	15. <i>pōndrau.</i>
5. <i>pānz.</i>	16. <i>sōḷau.</i>
6. <i>tshau.</i>	17. <i>sāttrau.</i>
7. <i>sāt.</i>	18. <i>ṭhārau.</i>
8. <i>āṭh.</i>	19. <i>ōnīsh.</i>
9. <i>nau.</i>	20. <i>bīsh.</i>
10. <i>daush.</i>	100. <i>shau.</i>
11. <i>gīārau.</i>	

### ORDINALS

1st. <i>paihlau.</i>	6th. <i>tshōūau.</i>
2nd. <i>dūjjau.</i>	7th. <i>sātūau.</i>
3rd. <i>cījjau.</i>	8th. <i>āthūau.</i>
4th. <i>tsōuthau.</i>	9th. <i>nōūau.</i>
5th. <i>pānzūau.</i>	10th. <i>dōshūau.</i>
1½ <i>dūjādha.</i>	2½ <i>cījādha.</i>

These strange expressions seem to mean “a half less than”, like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.

## SENTENCES

1. *Těro nāñ kā o?* Thy name what is ?
2. *Ěs gōhře ri or ki kēthtī ōmbār o?* This horse of how-much age is ?
3. *Itthe dū Kāsh̄mīre zā kēthto dūr ai?* Here from Kashmir to how-much far is ?
4. *Těre bābbā rē kēti tshōte?* Thy father of how-many boys ?
5. *Ādz āñ bāře dūre dū ājjā.* To-day I very far from came.
6. *Měre kākke rā tshōtū ěs ri bauh̄ni sātthē bāhā ōā.* My uncle of boy him of sister with married became.
7. *Gauhře tsītfe gōhře ri zīn o.* House-in white horse of saddle is.
8. *Ěs ri pītthe gashē zīn baunho.* Him of back upon saddle tie.
9. *Mōē ěs rā tshōtū khūb pītā.* By-me him of boy well was-beaten.
10. *Dōūko dī gāo bākri tsārau.* Hill-top on cows goats he-is-grazing.
11. *Ěs dālo nīthā gōhře gashē bōthā.* This tree under horse upon he-sat.
12. *Ěs rā bāth āp̄ni bauh̄ni dū bōrā o.* Him of brother sister than big is.
13. *Ěs ru māl cījje thāñni o.* This of price two-and-a-half rupees (see note).
14. *Mērā bāb nānhke gauhrā dā rauho.* My father small house in remains (lives).
15. *Ěs rūpōyye dēo.* Him-to rupees give.
16. *Ěs dū tōio kōrau rūpōyye.* Him from back make rupees (take back).
17. *Khūb pītāu-s tōbbe bānnho.* Well beat-him, then tie (him).

18. *Kūḥ dū pāṇi gāro*. Well from water draw.

19. *Mu dū āge tsālo*. Me from before go.

20. *Kōs rā tshōṭā ājjā tāṁ pātshe?* Whom of boy (has) come thee behind?

21. *Taū kōs dū āṇo mūl?* By thee whom from was-brought (in) price?

22. *Gāo dū ēkkī dūlkāndāra kaundu āṇo*. Village from one shopkeeper from was-brought.

*Notes.*—13. See note in North Jubbal and Kuar. 17. The *s* is interesting, such pronominal suffixes are very common in Northern Panjabi and Laihndī. 22. *ēkkī*, inflected form of *ēk*, one. The same form is found in Panjabi.



## VOCABULARY

- above ; see " up ", " upon ".  
 all, *bāddhe*.  
 ass, *gūldhā*.  
 back, *pīṭṭh*.  
 backwards, *pātshu*, *pātshe*.  
 bad, *nīkāmmā*.  
 be, become, *ō'no*.  
 bear, *rīkh*.  
 beat, *pīṭṭno*.  
 beautiful, *bāṇṭhīā*.  
 bed, *mānzā*.  
 before, *āgū*.  
 behind, *pātshu*, *pātshe*.  
 below, *nīṭhā*, (adv.) *ūdhe*.  
 beside, *kaū*.  
 beyond, *pāṇḍe*.  
 big, *bōro*, *bāro*.  
 bitch, *kūkrī*.  
 body, *sarīr*.  
 book, *kātāb*.  
 boy, *tshōṭā*.  
 bread, *nāz*, *īōṭī*.  
 bring, *ānno*.  
 brother, *bāṭh*, (older) *dāddā*.  
 buffalo, *mhauiṣh*.  
 bull, *bōḷōḷ*.  
 buttermilk, *shāsh*.  
 buy, *mūl āṇno*.  
 call, *bōdno* (not *n*).  
 cat, *bīrāl-a*, fem. -*ē*.  
 cock, *kūkrā*.  
 cold, *shēḷa*.  
 come, *āṇno*.  
 cow, *gāo*.  
 cowherd, *gūālā*.  
 daughter, *dīhī*, *tshōṭi*.  
 day, *dūs*.  
 die, *mōrno*.  
 do, *ērno*, *kōnno*.  
 dog, *kūkūr*.  
 downwards, *ūdhe*.  
 draw (water), *gāṇno*.  
 \* drink, *pīṇno* ; cause to —, *pīāno*.  
 ear, *kān*.  
 eat, *khāno*, cause to —, *khīāno*.  
 eight, *āṭh* ; eighth, *āṭhūau*.  
 eighteen, *ṭhārau*.  
 elephant, *āhthī*.  
 eleven, *gīārau*.  
 eye, *ākḥ*.  
 face, *mūh*.  
 fall, *pōrno*.  
 far, *dūr*.  
 father, *bābbā*.  
 field, *khēcau*.  
 fifteen, *pōndrau*.  
 fight, *lōrno*.  
 first, *paihlau*.  
 fish, *māchī*.  
 five, *pānz* ; fifth, *pānzūau*.  
 foot, *lūt*.  
 forwards, *āgū*.  
 four, *tsār* ; fourth, *tsōuthau*.  
 fourteen, *tsōūdan*.  
 from, *dū*.  
 front, in, *āgū*.  
 fruit, *phōḷ*.  
 ghi, *gīūh*.  
 girl, *tshōṭi*.  
 give, *dēno*.  
 go, *ḍēuṇno* ; in compos. *jāṇno*.  
 goat, *bākr-ā*, fem. -*i*.

- good, *ātsha*.  
 graze, tr., *tsārno*; int., *tsōrno*.  
 ground, on the, *dauīnda*.  
 hair, *mūṇḍālo*.  
 hand, *āthh*.  
 he, *ō*, *sē*.  
 head, *mūṇḍ*.  
 hear, *shuṇṇo*.  
 hen, *kūkrī*.  
 hence, *ītthā*.  
 here, *ītthā*; up to —, *ītthā zā*.  
 hill, *ḍo'g*.  
 hilltop, *ḍōūk*.  
 horse, *gōhro*.  
 hot, *nātā*.  
 house, *ṭāpra*, *gau'r*, *gauhr*.  
 hundred, *shau*.  
 husband, *bauṭā*.  
 I, *āñ*.  
 ignorant, *jōgōr*.  
 in, *dā*, *dī*.  
 inside, *bīṭhe*.  
 iron, *lōhū*.  
 jackal, *saiḷ*.  
 jungle, *gāhḷ*.  
 kind, of this, *ērū*; of that —, *tērū*; of what —? *kērū*; of which — (rel.), *jērū*.  
 lazy, *ālsī*.  
 learn, *shīkhṇo*.  
 leopard, *bāhg*.  
 lie, *sutṇo*.  
 little, *nānhko*, *nanhko*.  
 load, *bāhrā*.  
 look, *dēkhṇo*.  
 maize, *kukrī*.  
 make, *cāṇṇo*.  
 man, *ādmī*.  
 mare, *gōhṛa*.  
 married, be, *bīāhā o'ṇo*.  
 meat, *ḍōḷkī*.  
 meet, *bhēṭṇo*.  
 milk, *dūdh*.  
 moon, *dzūṇ*.  
 mother, *ṭji*.  
 mountain, *ḍo'g*.  
 much, so, *ēthtū*; so — (correl.), *tēthtū*; how —? *kēthtū*; as — (rel.), *jethṭū*.  
 my, *mēro*.  
 name, *nāñ*.  
 near, *nīre*.  
 never, *kōbbē na*.  
 night, *rāt*.  
 nine, *nan*; ninth, *nōṇau*.  
 nineteen, *ōnīsh*.  
 no, *na*.  
 nose, *nāk*.  
 not, *na*, *nīh*.  
 now, *ēb*.  
 of, *ro*, *ra*, *ko*, *ku*.  
 oil, *tēl*.  
 on, *gaśhē*.  
 one, *ēk*.  
 one and a half, *dājādha*.  
 our, *āmma rū*.  
 outside, *bāīnde*.  
 pen, *kōlōm*.  
 pig, *suṇṇur*.  
 place, v., *tshārṇo*.  
 plain, n., *sō*.  
 plough, *aul jūṇḍṇo*.  
 quickly, *shīgē*.  
 rain, n., *dzaur*.  
 read, *pōṛṇo*.  
 remain, *rauḥṇo*.  
 river, *nan*.  
 saddle, *zīn*.

sake, for sake of, *khe*.  
 say, *bōlho*.  
 see, *dēkhho*.  
 seed, *bīj*.  
 seven, *sāt* ; seventh, *sātūau*.  
 seventeen, *sāttrau*.  
 sharp, *pōīnau*.  
 she, *ō, sē*.  
 sheep, *bai'ṛ*.  
 shepherd, *bēhṛāḷa, bākṛāḷa*.  
 shopkeeper, *dūkāndār*.  
 side, on this side of, *āṇḍe* ; on  
     the far side of, *pāṇḍe*.  
 sister, older than person re-  
     ferred to, *dūddī* ; younger  
     than do., *bauḷṇ*.  
 sit, *bōḷho*.  
 six, *tshau* ; sixth, *tshōūau*.  
 sixteen, *sōlau*.  
 sleep, *sutho*.  
 sometimes, *kōbē, kōbī*.  
 son, *tshōṭā*.  
 sow, *bōho*.  
 speak, *bōlho*.  
 star, *tūrā*.  
 stomach, *pēt*.  
 storm, *baunlā*.  
 stream, *gāhḍ*.  
 strong, *tshēōṛa*.  
 sun, *sūruz*.  
 sunshine, *dauh*.  
 sweet, *gūḷho*.  
 take away, *nīho*.  
 ten, *daush* ; tenth, *dōshūau*.  
 than, *dū*.  
 then, *tēkhunī, tōbē*.  
 there, *tētthā*.  
 they, *ō, sē*.  
 thief, *tsōūr*.

thirteen, *tērau*.  
 this, *ēdzo*.  
 thou, *tū*.  
 three, *cīn* ; third, *cījau*.  
 thy, *tēro*.  
 tie, *bānnho*.  
 to, *khe*.  
 to-day, *āz*.  
 to-morrow, *dōtte, jīshī*, day  
     after —, *pōrshī* ; on fourth  
     day, *tsōuthē*.  
 tongue, *dzūbh*.  
 tooth, *dānū*.  
 town, *bōīzār*.  
 tree, *ḍāl*.  
 twelve, *bārau*.  
 twenty, *bīsh*.  
 two, *dū* ; second, *dūjjau*, two  
     and a half, *cījādha*.  
 uncle, *kākho*.  
 under, *nīthā*.  
 up, upwards, *ūbhe*.  
 up to, *zā*.  
 upon, *gashē*.  
 very, *khūb*.  
 village, *gaur*.  
 yolk, *tsālho, ḍēuho*  
 was, *thīā*.  
 water, *pānī*.  
 way, *bāṭ*.  
 we, *āmmē*.  
 well, adv., *khūb*.  
 well, n., *kūā*.  
 what, *kā*.  
 wheat, *gūūh*.  
 when, *kōbē* ; (rel.), *jēkhunī, jōbē*.  
 where, *kētthā* ; (rel.), *jētthā*.  
 white, *tsīṭto*.  
 who, *kūn* ; (rel.), *dzū*.

why, *kēi*.

wife, *tshēōṛi*.

wind, *bāgǔr*.

with (along with), *sātthe*.

woman, *tshēōṛi*.

write, *likhṇo*.

yes, *ō*.

yesterday, *hijo*; day before — ,

*phōrzo*; on fourth day back,

*tsōuthě*.

you, *tūe*.

your, *tūō ko*.

## DIALECTS OF SUKET AND MANDI

### INTRODUCTION

The states of Māṇḍī and Sūkēt lie due north and north-west of Simla; they are bounded by Kūlū on the east and Kāngrā on the west, while to the north of Māṇḍī lies the district of Chōṭā Bānghāl. The main dialect is Māṇḍēālī, spoken in the west of Sūkēt and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēālī, and, across the border in British territory, Chōṭā Bānghālī. To the east we may distinguish two subdialects of Māṇḍī Sīrājī, one spoken on the east of the State for some miles north and south of the village of Māṅglaur in Kuḷū just on the Māṇḍī border, and another adjoining this on the west in the Bākhli valley south of the Bīās River. We might call the two jointly Māṇḍī Sīrājī, and separately Eastern Māṇḍēālī and Bākhli after the Bākhli Khāḍ, on the banks of which it is spoken. The word *sīrājī* from *sīrāj*, hill, means the same as *pāhārī*, belonging to the hills. *sīrāj* or *sīrāz* is commonly used in Māṇḍī and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēālī; in the east there are two dialects, Eastern Sūkēṭī, adjoining the Māṇḍēālī of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēālī and Bākhli. To the south of these Sūkēṭī dialects is found Kīṭhālī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēālī are (from south to north) Inner Sīrājī, Sainjī, and Kuḷū. To the west of Sūkēt are the Bilāspūr dialects and to the

west of Māṇḍī is Kāṅgrī. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhūṅgī in Māṇḍī and Gihṛē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkēti and that the latter was the same as Māṇḍēālī. A few remarks on the dialect of Jhuṅgī will be found under Eastern Sūkēti. Immediately to the south is the State of Bhājji, the dialect of which I examined and found to be ordinary Kīūṭhālī.

For Māṇḍēālī, North Māṇḍēālī, and Chōṭā Bāṅghālī see *Lang. North. Him.*

## EASTERN SUKETI

### NOUNS-

The prepositions for the gen., dat., and abl. are *rā*, *lē*, and *kā* respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in *-ā* change it to *-e* for the plur.

### PRONOUNS

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

### NUMERALS

For 3 the form in *c* which is lost further north is still used.

### VERBS

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in *-āṅg*, a form also found in the Sāsī dialect. There is another form for the 1st pers., *-mā*, pl. *-me*.

The stat. part. ends in *-īrā*.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—affirmative *āsī*: neg. (*nī*) *āthī*.

Habit is expressed after the Urdu and Hindi model :—

*āchā kērū*, is in the habit of coming, corresponds to *āyā kārtā hai*.

The idea of actually doing a thing at the moment is expressed by means of the stative part of *laggnā*.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in *-tā* or *-dā* according to whether the verbal root ends in a surd or sonant letter. Thus we have *coktā* from *cōkṇā*, lift, and *likhtā* from *likṇā*, write, but *pōrhdā* from *pōrhnā*, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

## SUKET SIRAJI

### NOUNS

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in *-ō* or *-ā*. A gen. with the prep. *rā* is also found.

### PRONOUNS

The 3rd pers. sing. has special obl. forms for the fem.

### VERB

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in *-ādā*.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.

To express ability an organic passive pres. part. is employed, as *khāñṇulā*, from *khāñā*, eat; *jāñṇulā*, from *jāñā*, go.

## BAKHLI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bě*, and *gā*. *bě* is found over the border in Inner Sīrājī and Kuḷūi and shortened to *-b* in Sanjī.

### PRONOUNS

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

### VERBS

There are no less than three forms of the fut., one being indeclinable. They end in *-ng*, *-ghā*, and *-lā*.

The pres. part. ends in *-ā* as in Māṇḍcālī, the stat. part. in *-īdā*.

Ability is expressed by means of an organic pass. part. in *-dā* as *jāhṇulā*, from *jāñā*, go; *khāhṇulā* or *khāhñṇulā* from *khāñā*, eat.

## EASTERN MANDEALI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bě* and *lēḍě*. *bě* has been noticed above, *lēḍě* corresponds to the *lēṛā* of Inner Sīrājī.

### PRONOUNS

The 3rd pers. prons. have special forms for the fem. obl. sing.

### VERBS

As in Bākhli there are three forms for the future. One is the same as the pres. ind. or pres. cond., *-ū*, another ends in *-ghā*, and the third in *-lo*.

The stat. part. ends in *-īrā*.

For Kuḷūi, Sanjī, Inner and Outer Sīrājī see *Lang. North. Him.*



## EASTERN SUKETI

## NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōṛ-ā</i>	-ē.
Gen. -e <i>rā</i> .	
Dat. -e <i>lē</i> .	as
Abl. -e <i>kā</i>	sing.
Agent -ē.	
Voc. -ēā.	-ēō.
Nom., Acc. <i>ghōr-</i> , house.	
Gen. -ā <i>rā</i> .	as
etc.	sing.
Agent -ē.	

*bāb*, father. Gen. *bābbā rā*. Agent, *bābbē*. Voc. *bābbā*.  
*hāttthī*, elephant. Agent, *hāttthī*.

*Feminine.*

Nom., Acc. <i>shōhr-ē</i> , girl.	-ī.
Gen. -ī <i>rā</i> .	as
etc.	sing.
Agent -ī.	
Nom., Acc. <i>bēbb-ē</i> , sister.	-ī.
Gen. -ī <i>rā</i> .	as
etc.	sing.
Agent -ī.	

## PRONOUNS

Nom., Acc. <i>hā</i> , I.	<i>hāmmē</i> .
Gen. <i>mērā</i> .	<i>mhārā</i> .
Dat. <i>māllē</i> .	<i>hāmmā lē</i> .
Abl. <i>mā kā</i> .	<i>hāmmā kā</i> .
Agent <i>mō</i> , w. infin. <i>mā</i> .	<i>hāmmē</i> .
Nom., Acc. <i>tū</i> .	<i>tūmmē</i> .
Gen. <i>tērā</i> .	<i>thāra</i> .
Dat. <i>tāllē</i> .	<i>tūmma lē</i> .
Abl. <i>tā kā</i> .	<i>tūmma kā</i> .
Agent <i>taū</i> , w. infin. <i>tā</i> .	<i>tūmmē</i> .

Nom., Acc.	<i>sō</i> , he, that, it.	<i>tēu</i> .
Gen.	<i>tēh rā</i> .	<i>tinna rā</i> .
Dat.	<i>tēs lē</i> .	<i>tinna lē</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tinnī</i> .	<i>tinnē</i> .

Fem. sing.: Gen. *tēa rā*. Dat. *tēa lē*. Abl. *tēa kā*.  
Agent, *tēa*.

Nom., Acc.	<i>ēh</i> , this.	<i>ēu</i> .
Gen.	<i>ēs rā</i> .	<i>inna rā</i> .
Dat.	<i>ēs lē</i> .	<i>inna lē</i> .
Abl.	<i>ēs kā</i> .	<i>inna kā</i> .
Agent	<i>innī</i> .	<i>innē</i> .

Fem. sing.: Gen. *ēā rā*. Dat. *ēu le*. Abl. *ēa kā*.  
Agent, *ēa*.

In Jhūngī, which lies to the extreme south of Māṇḍī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that *jē* is used for *lē*, to, and *khā* for *kā*, from; and that the word for "to me" inserts an *n*:—*mānjō*.

	<i>kuṇ</i> , who?	<i>dzun</i> , who (rel.).
Gen.	<i>kōs rā</i> , etc.	<i>dzēs ru</i> , etc.
Agent,	<i>kuṇī</i> .	<i>dzunī</i> .

*kōī*, someone, anyone; *kīcch*, something, anything;  
*dzēhrā kīcch*, whatever; *sābb*, all; *kījē*, what?

#### PRONOMINAL ADJECTIVES

*ēhrā*, of this kind; *tēhrā*, of that kind; *kēhrā*, of what kind? *dzēhrā*, of which kind (rel.).

*ētrā*, so much or many; *tētrā*, so much or many (correl.);  
*kētrā*, how much or many? *dzētrā*, as much or many (rel.).

#### ADJECTIVES

*Comparison*.—There are no special forms; *kā*, from, is used (in Jhūngī *khā*).

*khōrā*, good; *ēs kā khōrā*, better than this.

*sābbī kā khōrā*, better than all, best.

## NUMERALS

*Cardinals*

1. <i>ek.</i>	11. <i>gaira.</i>
2. <i>dūe.</i>	12. <i>bāra.</i>
3. <i>trāṭ, cōn.</i>	13. <i>tērah.</i>
4. <i>tsār.</i>	14. <i>caudah.</i>
5. <i>pānj.</i>	15. <i>pāndrah.</i>
6. <i>tshē.</i>	16. <i>sōlah.</i>
7. <i>sāt.</i>	17. <i>sātārah.</i>
8. <i>āṭṭh.</i>	18. <i>ṭhārah.</i>
9. <i>nuu.</i>	19. <i>ānnī.</i>
10. <i>dāss.</i>	20. <i>bih.</i>

In Jhūngī the numerals are the same except the following:—

5. <i>pānj.</i>	11. <i>tsaulah.</i>
6. <i>tshau.</i>	16. <i>sauḷa.</i>
7. <i>sāth.</i>	19. <i>āṇī</i> (accent on -ī).
10. <i>dōss</i>	

## ORDINALS

1st. <i>paikhā.</i>	3rd. <i>ciūtā</i> (Jh. <i>ciūthā,</i>
2nd. <i>dujjā</i> (Jh. <i>dājā</i> ).	<i>cīyā</i> ).

## ADVERBS

*Time*

<i>ēbē</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsauthe</i> , on fourth day.
<i>kōbbē</i> , when?	<i>hīdz</i> , yesterday.
<i>dzūā</i> , when (rel.).	<i>phārdz</i> , day before yesterday.
<i>ājj</i> , to-day.	day.
<i>kāl</i> , to-morrow.	<i>tsauthe</i> , on fourth day back.
<i>dhair</i> , every day.	

For Jhūngī the following are different:—

<i>ēbbē</i> , now.	<i>ādz</i> , to-day.
<i>kōbbē</i> , when?	<i>pārshī</i> , day after to-morrow.

*Place*

<i>inde</i> , here.	<i>dūr</i> , far.
<i>tinde</i> , there.	<i>āgo</i> , <i>āggo</i> , in front.
<i>kīnde</i> , where ?	<i>pitshau</i> , behind.
<i>dzinde</i> , where (rel.).	<i>mītre</i> , inside.
<i>ūbēh</i> , upwards.	<i>bāgge</i> , outside.
<i>ūndēh</i> , downwards.	<i>pār</i> , on the further side.
<i>nēr</i> , near.	<i>wār</i> , on the nearer side.
<i>indā kā</i> , from here.	<i>indā tikk</i> , hither, up to here.

In Jhūngī the same except :

<i>ētthī</i> , here.	<i>kētthī</i> , where ?
<i>tētthī</i> , there.	<i>dzētthī</i> , where (rel.)

*Others*

<i>kī lē</i> , why ?	<i>sūllē</i> , well.
<i>āh</i> , yes.	<i>dzhāt</i> , quickly.
<i>na</i> , <i>nī</i> , no, not.	

## PREPOSITIONS

<i>tōl</i> , under.	<i>tikk</i> , up to.
<i>dzhōtte</i> , under.	<i>gāsh</i> , upon.
<i>rā</i> , of.	<i>mānjhe</i> , in.
<i>lē</i> , to.	<i>āgo</i> , <i>āggo</i> , in front of.
<i>sāuge</i> , along ; <i>mā sāuge</i> ,	<i>pitshau</i> , behind.
with me.	<i>kōtthe</i> , for sake of ; <i>ēs re</i>
<i>kā</i> , from, than.	<i>kōtthe</i> , for his sake.

Jhūngī *jo*, to ; *khā*, from, than.

## VERBS

*Verb Substantive*

Pres. *āsī*, indeclinable.

Neg. *nī āthī*, indeclinable.

Past sing. masc. *thīā*, fem. *thī* ; plur. *thīe*, fem. *thī*.

*pōṛnā*, *pāṛnā*, fall

Imperat. <i>pōṛ</i> .	<i>pōṛā</i> .
Fut. <i>pōṛmā</i> or <i>pōṛāṅ</i> .	<i>pōṛme</i> or <i>pōṛāṅ</i> .
<i>pōṛāṅ</i> .	<i>pōṛāṅ</i> .
<i>pōṛāṅ</i> .	<i>pōṛāṅ</i> .

The form in *-mā*, *-me* is confined to the 1st person.

Pres. cond. or	{	<i>pōṛū.</i>	<i>pōṛū.</i>
pres. ind.		<i>pōṛe.</i>	<i>pōṛo.</i>
		<i>pōṛo, pōṛā.</i>	<i>pōṛo.</i>

Past, *pōṛā.*

Past cond. *pōṛdā.*

Conj. part. *pōṛīke*, having fallen.

Stat. part. *pōṛīrā*, in the state of having fallen.

Agent, *pāṛnēāla*, fallen.

Pres. contin. *pōṛdā lāḡīrā*, I am (just now) falling.

Slight differences in Jhūngī :—

Pres. cond. and ind. *pōṛ-ū*, *-au*, *-au*, *-ū*, *-au*, *-au*.

Fut. *pōṛāṅghā*, fem. *pōṛāṅghī*; plur. *pōṛāṅghe*, fem. *pōṛāṅghī*; also *pōṛāṅg*, indeclinable.

*īchmā*, come

Imp. *īcch*                      *īcchā*: also *ācch*                      *ācchā*.

Fut. *īchmā* or *īchāṅg*.

Pres. ind. *īchū*.

Past cond. *īchdā*.

Past, *āyā*.

Conj. part. *ācchīke*.

Stat. part. *āīrā*.

Pres. contin. *īcchdā lāḡīrā*, I am coming.

Jhūngī, only *ācch-*, form

Fut. *āchāṅghā* or *āchāṅg*.

*hōnā*, be, become

Fut. *hūmmā* or *hūṅg*.

Past, *hōā*.

Past cond. *hūndā*.

*jānā*, go

Fut. *jāmmā*, *jāṅg*.

Past cond. *jāndā*.

Past, *gōā*.

Jhūngī, jāṇā and nōshnā. The fem. of jāṇā shows epenthesis. It is jāṇī instead of jāṇī.

raunā, remain

Pres. ind. rauū.

Fut. raumā, raunḡ.

Past, rauū.

bēshnā, sit

Past, baiṭṭhā.

Stat. part. baiṭṭhīrū.

ḍziknā, beat

Fut. ḍzikāṅg, ḍzikmā.

khānā, eat

Past, khāddā.

pīnā, drink

Past, pīyyā.

dēnā, give

Fut. dēṅg, dēmmā.

Past cond. dēndā.

Past, dīyyā

kārnā, do

Past, kīyyā, kīṭṭā.

āṇnā, bring

Past, ānā.

nīnā. take away

Past, nīyyā.

*Habit and Continuance.*—*dhaiṛ āchā kōro*, he comes every day (*āchā* is indeclinable).

*khāndā lāḡīrā*, he is eating (at this moment).

*khāndē lāḡīrī*, she is eating.

*khānde lāḡīre*, they are eating.

*khāndī lāḡīrī*, they (fem.) are eating.

*Ability.*—Ability is expressed by means of a participle which ends in *-tā* when the last letter of the verbal root is

an unvoiced consonant, and *-dā* when it is a voiced consonant or vowel.

*mēre nī cōktā ētrā bhār* (Jh. *cōkthā*), I cannot lift so great a load (*cōknā*, lift).

*mēre nī ēh kītāb pōrhdē*, I cannot read this book (Jh. do.).

*thāre nī līkhtā* (Jh. *līkthā*), you cannot write.

So also *māktā* (Jh. do.) is the particle from *māknā*, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

*mā nī jānī*, I will not go. Jhūngī *mā nī jāinī* or *nōshnī*; cf. Panjabi *mai nēhī jānā*.

*mō nī kītī*, I did not do (Jh. do.).

*tāmme ēhṛā kām m nī kītī*, you did not do such a work (Jh. do.); but *mō kītī*, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of *hā*, I, and *tā*, thou, normally *mō* and *taā*, become *mā* and *tā* with the infinitive, as *tā nī hērnī*, thou art not to look; cf. *mā nī jānī*, above.

The nominative is used for the logical object even with pronouns.

*mō ēh mārā*, I beat him

*innī hā mārā*, they beat me.

To express advisability, necessity, the word *launī* is used unchanged as

*hāmme launī brail*, we want a cat.

*hāmme launī dūe bānāe*, we want two bears.

*māñ launī tsākar*, I want a servant.

## SENTENCES

1. *Tērā nāũ kījě ?* Thy name what ?
2. *Kētrī bārshā rā eh ghōrā ?* How-many years of this horse ?
3. *Īndā kā Kāsh̄mīrā tikk kētrā dūr ?* Here from Kashmir up-to how-much far ?
4. *Thāre bābbā re ghāre kētrē shōhrū āsī ?* Your father of house-in how-many boys ?
5. *Hā bāṛā dūrū kā hāndě āyā.* I very far from walking came.
6. *Mēre kākkā rā shōhrū ēs rī baihnī sānge bēirā.* My uncle of boy this of sister with married.
7. *Ghōre shētte ghōrē re kātṭhe āsī.* House-in white horse of saddle is.
8. *Ēs rī pītṭhe gāsh̄ kātṭhe thōkko.* Him of back upon saddle tie.
9. *Mō ēs rā shōhro bāṛā mārā.* By me him of boy much was beaten.
10. *Sō baune gāue bākre tsāro.* He jungle-in cows goats grazes.
11. *Dāle dzhōtte ghōre gāsh̄ baiṭṭhīrā.* Tree under horse upon seated.
12. *Ēs rā bhāe baihnī kā bōḍḍā āsī.* Him of brother sister than big is.
13. *Ēs rā mūl dhāe rāpāyye.* This of price two-and-a-half rupees.
14. *Mērā bāb rauo mātṭhe ghōre.* My father remains (lives) small house-in.
15. *Ēs lē eh rāpāyye dē dē.* Him to these rupees giving give.
16. *Ēs rāpāyye ēs kā ōrē lau.* Him from these rupees hither take.
17. *Ēs lē ain dzik rāsh̄i kā bānnh.* Him to well beat ropes with tie.



18. *Khūe kī pāṇī kṣḍḍh*. Well from water draw (bring out).

19. *Mēre āgo tsālo*. Me before go.

20. *Kōs rā shohra tūmma pītshu āo* (or *āccho*). Whom of boy you behind comes.

21. *Eh mūl kōs kā lauā*. This price-in whom from was-taken ?

22. *Eh graṁā re hāṭṭivāle kī lauā*. This village of shopkeeper from was-taken.

*Notes.*—5. *hāṇḍe*, the *e* is added for euphony to the root *hāṇḍ*; *hāṇḍe auṇā*, walking come. 7. *rě kātthě* or *ri kātthi*, short *i* and *e* being often interchangeable. 17. *ain*, an Arabic word, here meaning “exactly” or “well”.

## VOCABULARY

Words within brackets belong to the Jhūngī dialect

- able, be, see Grammar.  
 all, *sābb*.  
 arrive, *pujṇā*.  
 ass, *khōṭrū*,  
 back, *pitth*, *pitth*.  
 backwards, *pītshu*.  
 bad, *bāṛā*.  
 be, become, *hōṇā*.  
 bear, *bāṇāeh*.  
 beat, *dzikhā*, *mārṇā*.  
 beautiful, *bāṇkā*.  
 bed, *mānzā*.  
 before, *āgo*, *āgo*.  
 behind, *pītshu*, *pītshau*.  
 below, *tōl*; adv., *ūndēh*.  
 beyond, *pār*.  
 big, *bōḍḍā*.  
 bitch, *kūttā*.  
 body, *sār*.  
 book, *kātāb*.  
 boy, *shōhrū*, *bālāk*, *tshōkrā*.  
 bread, *rōṭṭī*.  
 bring, *āṇṇā*.  
 brother, elder, *dād*; younger, *bhāo*.  
 buffalo, *mhaīsha*; f., *mhaīsh*.  
 bull, *bōḍḍ*.  
 buttermilk, *tshā*.  
 call, *bōḷḷā*.  
 camel, *ūt*.  
 carpenter, *duchāṇ*.  
 cat, *brail*.  
 clothes, *jhīkrā*.  
 cock, *kukhrā*.  
 cold, *shēḷā*, *thāṇḍā*.  
 come, *ichṇā*.  
 cow, *gāo*.  
 cowherd, *gūḷā*.  
 daughter, *shōhrī*, *mānnī*.  
 day, *dhairā*.  
 desire, *lanṇī*, see Grammar.  
 die, *mārṇā*.  
 do, *kārṇā*.  
 dog, *kūttā*.  
 downwards, *ūndēh*.  
 draw (water), *kāḍḍhṇā*.  
 drink, *pīṇā*.  
 ear, *kān*.  
 eat, *khāṇā*.  
 egg, *bāṭṭī*.  
 eight, *āṭṭh*.  
 eighteen, *thārak*.  
 elephant, *hātthī*.  
 eleven, *gairā*.  
 eye, *ākḥ*.  
 face, *mūḥ*.  
 fall, *pōṛṇā*, *pārṇā*.  
 far, *dūr*.  
 father, *bāb*.  
 field, *khēc*.  
 fifteen, *pāṇḍrah*.  
 fight, *dzhāgāṇā*.  
 finished, be, *mākhā*.  
 first, *paḥlā*.  
 fish, *māchli*.  
 five, *pāṇj* (*pānj*).  
 flow, *bauḥṇā*.  
 foot, *khūr*.  
 forwards, *āgo*, *āgo*.  
 four, *tsār*.

fourteen, <i>caudah</i> ( <i>tsaudah</i> ).	know, <i>dzaunṇā</i> .
from, <i>kā</i> ( <i>khā</i> ).	learn, <i>shīkṇā</i> .
front, in, <i>āgo</i> , <i>āggo</i> .	leopard, <i>brāhg</i> .
fruit, <i>phōl</i> .	lie, <i>suttnā</i> .
ghi, <i>ghīau</i> .	lift, <i>cōkṇā</i> .
girl, <i>shōhrē</i> , <i>kānnēā</i> , <i>mānni</i> .	little, <i>māltihā</i> .
give, <i>dēṇā</i> .	load, <i>bhārā</i> .
go, <i>jāṇā</i> ( <i>nōshnā</i> ).	look, <i>hērṇā</i> .
goat, <i>bākra</i> ; f., <i>bākrē</i> .	maize, <i>chālli</i> .
good, <i>rāmṇā</i> , <i>khōrā</i> , <i>ācchā</i> .	man, <i>mānch</i> , <i>paidā'</i> , <i>mōṇsh</i> .
graze, tr., <i>tsūrnā</i> , <i>tsārauṇā</i> ;	mare, <i>ghōrē</i> .
intr., <i>tsārnā</i> .	marry, <i>bēṇā</i> .
hair, <i>shrāl</i> .	meat, <i>shīkhā</i> .
hand, <i>hāth</i> .	meet, <i>māṇā</i> .
he, <i>sō</i> .	milk, <i>dudḍh</i> .
head, <i>mūṇḍ</i> .	moon, <i>dzōtth</i> .
hear, <i>shāṇṇā</i> .	mother, <i>tj</i> .
hen, <i>kukhṇē</i> .	mountain, <i>sārāj</i> .
hence, <i>indā kā</i> .	move aside, <i>āṭṇā</i> .
here, <i>inde</i> ( <i>ētthi</i> ).	much, <i>ētrā</i> ; so — (correl.),
high, <i>āchṭā</i> .	<i>tētrā</i> , how —, <i>kētrā</i> , as
hill, <i>sārāj</i> .	(rel.), <i>dzētrā</i> ; adv., <i>bārā</i> .
hither, <i>ōrē</i> , <i>indā tikk</i> .	my, <i>mēiā</i> .
horse, <i>ghōro</i> .	name, <i>nāñ</i> .
hot, <i>tāttā</i> .	near, <i>nēṇ</i> .
house, <i>ghōr</i> , <i>ghār</i> .	might, <i>rauc</i> .
husband, <i>bauhṭo</i> .	nine, <i>nau</i> .
I, <i>hā</i> .	nineteen, <i>ānni</i> ( <i>āṇi</i> ).
ignorant, <i>jōllē</i> .	no, <i>na</i> , <i>nī</i> .
in, <i>māṇjhe</i> .	nose, <i>nāk</i> .
inside, <i>mītre</i> .	not, <i>na</i> , <i>nī</i> .
iron, <i>lōah</i> ( <i>ō</i> long).	nothing, <i>kēcch na</i> .
jackal, <i>shāultā</i> .	now, <i>ēbē</i> ( <i>ēbbē</i> ).
jungle, <i>bauṇ</i> , <i>dzākkhār</i> .	of, <i>rā</i> .
kick, v. tr., <i>lāttē bāhṇē</i> (lit.,	oil, <i>tel</i> .
strike a leg).	on, <i>gāsh</i> .
kind, of this, <i>ēhrā</i> , of that —,	one, <i>ēk</i> .
<i>tēhrā</i> ; of what —, <i>kēhrā</i> ?	outside, <i>bāgge</i> .
of which —, (rel.) <i>dzēhrā</i> .	pen, <i>kōllām</i> .

pig, <i>sāṅgār</i> .	speak, <i>bōḷṇā</i> .
place, v., <i>ḍāḥṇā</i> .	star, <i>tāra</i> .
plain, <i>dārḥ</i> .	stomach, <i>pēt</i> .
plough, <i>hālē jānā</i> .	storm, <i>bāgrē</i> .
price, <i>māl</i> .	stream, <i>khāḍ</i> .
quickly, <i>dzḥāt</i> .	sun, <i>pārmēsūr</i> .
rain, <i>pāṇē</i> .	sunshine, <i>dhūppā</i> .
read, <i>pōrhṇā</i> .	sweet, <i>gūllā</i> .
recognize, <i>pāchamṇā</i> .	take, <i>lauṇā</i> ; take away, <i>nīṇā</i> .
remain, <i>lauṇā</i> .	ten, <i>dāss (dōss)</i> .
rise, <i>ābēḥ uṭṭṇā</i> .	than, <i>kā (khā)</i> .
river, <i>dārēo</i> .	that, <i>sō</i> .
rope, <i>rāshī</i> .	then, <i>tīā</i> .
run, <i>daurnā</i> ; run away, <i>daurī jānā</i> .	there, <i>tīndē, (tētthi)</i> .
saddle, <i>kāṭṭhe</i> .	they, <i>tēu, ēu</i> .
sake, for sake of, <i>re kōṭṭhe</i> .	thief, <i>tsōr</i> .
say, <i>bōḷṇā</i> .	third, <i>ciūtā (cīyyā, ciūthā)</i> .
seed, <i>bēdzā</i> .	thirteen, <i>tērah</i> .
seven, <i>sāt (sāth)</i> .	this, <i>ēh</i> .
seventeen, <i>sātārah</i> .	thou, <i>tā</i> .
sharp, <i>pēnnā</i> .	three, <i>trai</i> .
she, <i>sō</i> .	thy, <i>tērā</i> .
sheep, <i>gābbo</i> ; f., <i>gābbē</i> .	tie, <i>bānnḥṇā</i> .
shepherd, <i>phāḷ</i> .	to, <i>lē (jō)</i> .
shopkeeper, <i>hāṭṭiwāḷa</i> .	to-day, <i>āj (ādz)</i> .
side, on this — of, <i>wār</i> ; on that — of, <i>pār</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pōrshī, (pārshī)</i> , on fourth day, <i>tsauthe</i> .
sister (older than person spoken of), <i>dāe</i> ; younger than do., <i>bēbbe</i> .	tongue, <i>dzibbh</i> .
sit, <i>bēshṇā</i> .	tooth, <i>dānd</i> .
six, <i>tshē (tshau)</i> .	town, <i>bādzār</i> .
sixteen, <i>sōlā (saulā)</i> .	tree, <i>ḍāl</i> .
sleep, <i>suttṇā</i> .	twelve, <i>bāra</i> .
someone, <i>kōi</i> .	twenty, <i>bīh</i> .
something, <i>kīcch</i> .	two, <i>dūc</i> ; two and a half, <i>ḍhāe</i> ;
son, <i>tshōkrā, shōhra, pūttār</i> .	ugly, <i>jañ</i> .
sow, v., <i>baṇṇā</i> .	uncle, <i>kākk</i> .
	under, <i>tōḷ, dzhōṭṭe</i> .
	upon, <i>gāsh</i> ; up to, <i>tikk</i> .

upwards, *ūbēh*.

very, *bāṛā*.

village, *graū*.

walk, *hāṇḍṇā*.

was, *thīā*.

water, *pāṇē*.

way, *paiṇḍā*.

we, *hāmmē*.

well, adv., *sūllē*.

well, n., *khūā*.

what, *kijē*.

wheat, *kōṇākh*, *gīōh*.

when? *kōbbhe*, (*kōbbē*), (rel.),  
*dziā*.

where? *kīnde*, (*kētthī*); (rel.),  
*dzīndē*, (*dzētthī*).

white, *shetta*.

who? *kuṇ*; (rel.), *dzun*.

why? *kī lē*.

wife, *chēorī* (*tshēoḍī*, *lārī*).

wind, *bāgrē*.

wise, *khōrā* (good).

with, along with, *sāugē*;  
instru., *kā*.

woman, *jānāna* (*tshēoḍī*).

write, *lkhṇā*.

yes, *āh*.

yesterday, *hīdz*; day before —,  
*phārdz*; on fourth day back,  
*tsauthē*.

you, *tūmmē*; your, *thārā*.

## SUKET SIRAJI

## NOUNS

Nom., Acc.	<i>cācc-ā</i> , uncle.	-ē.
Gen.	- <i>čā</i> , - <i>čō</i> .	
Dat.	- <i>e</i> - <i>lē</i> .	as
Abl.	- <i>e</i> <i>khā</i> .	sing.
Agent	- <i>ē</i> .	

*bāb*, father, has: Gen. *bābbo* or *bābbā*. Dat. *bābbā lē*.  
Abl. *bābbā kā*. Agent, *bābbē*.

*ghōr*, house. Gen. *ghōrā* or *ghōrō*, etc., the same as *bāb*, but without the doubling of the final letter.

Nom., Acc.	<i>baɪhɐ-</i> , sister.	-ī.
Gen.	- <i>īō</i> , - <i>īā</i> .	- <i>īū</i> .
Dat.	- <i>ī</i> <i>lē</i> .	- <i>ī</i> <i>lē</i> .
Abl.	- <i>ī</i> <i>kā</i> .	- <i>ī</i> <i>kā</i> .
Agent	- <i>īē</i> .	- <i>īē</i> .

## PRONOUNS

Nom., Acc.	<i>hā</i> .	<i>hānmě</i> .
Gen.	<i>mēro</i> .	<i>mhārā</i> .
Dat.	<i>mū</i> <i>lē</i> .	<i>hāmma lē</i> .
Abl.	<i>mūkhā</i> .	<i>hāmma kā</i> .
Agent	<i>maū</i> .	<i>hāmmē</i> .
Nom.	<i>tū</i> , thou.	<i>tumme</i> .
Gen.	<i>tēro</i> .	<i>thāro</i> .
Dat.	<i>tāllē</i> .	<i>tumma lē</i> .
Abl.	<i>tā khā</i> .	<i>tumma kā</i> .
Agent	<i>taū</i> .	<i>tumme</i> .
Nom., Acc.	<i>sau</i> , he, she, it, that.	<i>tēō</i> .
Gen.	<i>tēuā</i> .	<i>tinna</i> .
Dat.	<i>tēs</i> <i>lē</i> .	<i>tinna lē</i> .
Abl.	<i>tēs</i> <i>kā</i> .	<i>tinna kā</i> .
Agent	<i>tēi</i> .	<i>tinne</i> .

Fem. sing. : Gen. *těssā*. Dat. *těssa lě*. Abl. *těssa kā*.  
Agent, *těsse*; also *tiss-*, throughout.

Nom., Acc.	<i>ěh</i> , this.	<i>ěō</i> .
Gen.	<i>ěuā</i> .	<i>inna</i> .
Dat.	<i>ěs le</i> .	<i>inna lě</i> .
Agent	<i>ěī</i> .	<i>inne</i> .

Fem. sing. : Gen. *ěssa*. Dat. *ěssa lě*. Agent *ěsse*.

*kun*, who ? Gen. *kōsio* or *kōs rā*.

what ? *kījě* : something, anything, *kicch*.

### PRONOMINAL ADJECTIVES

*ěo*, of this kind, *leo*, of that kind : *kěo*, of what kind ?  
*jěo*, *dzěo*, of which kind (rel.).

*ětro*, so much or many ; *tětro*, so much or many (correl.) ;  
*kětro*, how much or many ? *dzětro*, as much or many (rel.).

### ADJECTIVES

Adjectives ending in *-o*, *-u* in masc. sing. agree with their nouns in gender and case (masc. sing. obl. *-e*, masc. plur. *-e*, fem. sing. *-i* or *-e*, plur. *-e*). Others do not change unless used as nouns when they are declined as nouns.

*Comparison*.—No special forms.

*rāmṛā*, good, *ěs ka rāmṛā*, better than this.

*sōbbī kā rāmṛā*, better than all. best.

### NUMERALS

The numerals are the same as in Eastern Sūkēti except the following :—

2. <i>dūī</i> .	15. <i>pōndra</i> , <i>pāndra</i> .
3. <i>cōn</i> .	16. <i>soḷa</i> .
6. <i>tshau</i> .	17. <i>sātāra</i> .
13. <i>lēra</i> .	18. <i>thāra</i> .
14. <i>tsauda</i> .	19. <i>nīh</i> .

## ADVERBS

*Time*

<i>ēbbě</i> , now (emphatic <i>ēbbi</i> )	<i>pörshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsaute</i> , on fourth day.
<i>kēbbě</i> , when ?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before
<i>ādz</i> , to-day.	yesterday.
<i>kāllā</i> , to-morrow.	<i>tsaute</i> , on fourth day back.

*Place*

*īnde*, *tīnde*, *kīnde*, *dzīnde*, here, there, where ? where, are as in Eastern Sūkēti, for "where" *kidhi*, *kēi*, *kē* are also found ; *īndā kā*, hence.

*ūjhe*, upwards.

*ūndhe*, downwards.

*Others*

*kī*, *kī lě*, why ?

*tsike*, quickly.

## PREPOSITIONS

<i>jhōtte</i> , under.	<i>āgo</i> , in front of.
<i>sāuge</i> , along with ; <i>mū</i>	<i>lē</i> , to.
<i>sāuge</i> , with me.	<i>gāsh</i> , upon.
<i>kā</i> , than, from.	<i>dē</i> , in, upon.
<i>kě</i> , with (instru.).	

## VERBS

*Verb Substantive*

Pres. *āsī* or *ā*.

Past, *thīa* ; fem. *thī* ; plur. masc. *thīe* ; fem. *thī*.  
or *tau* ; fem. *te* ; plur. *tē*, fem. *tī*.

Neg. *ně āthī* or *āthī nī*.

*pörnā*, fall

(Infinitives end in *-ā* or *-o*.)

Imperat. *pör*.

*pörō*.

Pres. cond. and ind. *pör-ū*, *-e*, *-o* or *-a*, *-ū*, *-o*, *-o* or *-e*.

Pres. ind. with *thīa* (*thīe*, *thī*), or *tau* (*te*, *tī*).



Fut. <i>põrmē</i> or <i>põrāṅg.</i>	<i>põrmē</i> or <i>põrāṅg.</i>
<i>põrāṅg.</i>	<i>põrāṅg.</i>
<i>põrāṅg.</i>	<i>põrāṅg.</i>

*põrmā*, makes fem. sing. *pormē*; fem. plur. *põrmī*.  
As in Eastern Sūkēti the form in *-mā* is used only for the 1st person.

Past, *põrā*.

Past cond. *põrādā*.

Plup. *põrā thū* or *tuu*.

Stat. part. *põrādā*, fallen.

*āchṇo*, come

Past, *āo*, fem. *āe*; plur. *āe*, fem. *āī*.

Plup. *āo tuu*, fem. *āe te*, plur. *āe te*, fem. *āī tī*

Past cond. pres. stat. part. *āchdā*.

*dēuṇo*, go

Imperat. *dēo*.

*dēuā*.

Pres. ind. *dēū*; plur. *dēe*.

Past, *dēuā*.

*jāṇo*, go

Fut. *jāmmā*.

*baishṇo*, sit

Past, *baiṭhā*.

Stat. part. *baiṭhādā*.

*dzikno*, beat

Past, *dzikā*.

*khāno*, eat

Past, *khāyā*.

Stat. part. *khāādā*.

*jhūṭṇo*, drink

Stat. part. *jhūṭādā*.

*dēṇo*, give

Fut. *dēm mā* or *dēṅg*.

*kõrno*, do

Past, *kūu*.

*nĩṇo*

Past, *nāu*.

In negative sentences the past cond. is used for the pres. ind., as *hĩ nĩ dēndā*, *āchdā*, *kõrdā*, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of *lāggā*.

*ēh āchdā lāggādā*, he is coming.

*ēh āchde lāggede*, she is coming.

*hĩ khāndā lāggādā*, I am eating.

*hāmmě khāndī lāggādī*, we (fem.) are eating.

*tēō khānde lāggede*, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

*mā nĩ jāṇī*, I will not go.

*mā bhāt* (masc.) *nĩ khāṇī*, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

ORDINARY	WITH INFINITIVE
by me, <i>maṇ</i> .	<i>mā</i> .
by thee, <i>taṇ</i> .	<i>tā</i> .
by him, <i>ēī</i> , <i>tēī</i> .	<i>ēs</i> , <i>tēs</i> .
by her, <i>ēssē</i> , <i>tēssē</i> , <i>tēssē</i> .	<i>ēssā</i> , <i>tēssā</i> , <i>tēssā</i> .
by us, <i>hāmma</i> .	<i>hāmmě</i> .
by you, <i>tumma</i> .	<i>tummě</i> .
by them, <i>īnně</i> , <i>tīnně</i> .	<i>īnna</i> , <i>tīnna</i> .

*Ability*.—Ability is expressed by means of an interesting organic pass. part. in *-āndā*.

*thāre bōllē bhāt nĩ khāāndā*, you cannot eat rice.

*thāre bōllē rōṭī* (fem.) *nĩ khāāndī*, you cannot eat bread.

*mēre bōlle nĩ jāāndā*, I cannot go.

## SENTENCES

The translations are very similar to those given under Eastern Sūkēti, but for the sake of minor points it is as well to print them.

1. *Tēro naū kījē āsī ?* Thy name what is ?
2. *Ēs ghōrēi āmbār kētri āsī ?* This horse-of age how-much is ?
3. *Īndū kā Kāsh̄mār kētrā dūr āsī ?* Here from Kashmir how-much far is ?
4. *Tēre bābbe ghōre kētre shōhrū āsī ?* Thy father's house-in how-many boys are ?
5. *Haū dūrā kā hāndī āyā.* I far from walking came.
6. *Mēre cāccā shōhrū tīsrā baiḥ ēsri baiḥnī sāuge hōā.* My uncle's boy him-of marriage him-of sister with became.
7. *Ghōre shētte ghōrēi zīn āsī.* House-in white horse-of saddle is.
8. *Ēs rī pitthe gāsh̄ zīn bannho.* Him of back upon saddle tie.
9. *Maū ēuē shōhrū bōrā dzikū.* By-me his boy much was-beaten.
10. *Dhēke māndū de dāge caine cāre.* Hill-of top on cows sheep he-grazes.
11. *Ēs dāle jhōṭṭe baiṭṭhā ghōre gāsh̄.* This tree under sat horse on.
12. *Tēsru (or ēuā) bāih apṇī baiḥnī kā bōro āsī.* His brother own sister than bigger is.
13. *Ēsrā (or ēuā) mūl dhāe rūpōyye āsī.* Its price two and a half rupees is.
14. *Mēro hāb māṭṭhe ghōre rannho.* My father small house-in lives.
15. *Ēslē rūpōyye dē.* Him to rupees give.
16. *Ēs kā rūpōyye lauī lau.* Him from rupees taking take.

17. *Ēs khūb dzīk rāsshī ke bannh.* Him well beat ropes with tie.

18. *Dībra kū pāni kād̥dho.* Well from water draw.

19. *Mēre āggū lē tsāl.* My in-front to walk.

20. *Kōsīū shōhrū tā pitshu āō?* Whose boy thee behind came?

21. *Īh māl kōs kā lauā?* This price-in whom from was-taken?

22. *Graūe hāt̥īwāle kā lauā ēh.* Village-of shopkeeper from was-taken this.

*Note.*—It will be noticed that the gen. has two forms -*iū* or -*ā* or -*ēō* or -*ūā*, and -*rā*, both inflected as adjj.

## VOCABULARY

The vocabulary is nearly the same as that of Eastern Sūkēti. The following slight differences may be noted :—

arrive, <i>pujjā</i> .	load, <i>būzkā</i> .
ass, <i>gāddhau</i> .	meet, <i>mīlhā</i> .
bad, <i>jaū</i> .	moon, <i>tsōnd</i> .
bed, <i>mōnzau</i> .	pen, <i>kōlām</i> .
book, <i>kāgād</i> .	pig, <i>sār</i> .
call, <i>shādūhā</i> .	plain, <i>sōññau</i> .
cat, <i>braulau</i> , f., <i>braulī</i> .	plough, <i>bōl jōhā</i> .
cock, <i>kūkhāu</i> .	quickly, <i>tsike</i> .
cows (collective), <i>ḍāye</i> .	rise, <i>ābhe khōhā</i> .
egg, <i>ānni</i> .	run, <i>thōrnā</i> .
eye, <i>ākkhi</i> .	see, look, <i>bhāhā</i> .
fish, <i>mācchi</i> .	sharp, <i>paunnā</i> .
ghi, <i>ghī</i> .	sheep (collective), <i>came</i> .
graze, <i>cārnā</i> , <i>tsārnā</i> .	sister, <i>cē</i> (as well as other words).
hand, <i>hātth</i> .	sow, v., <i>hūṇḍā</i> .
hear, <i>shuṇṇā</i> .	stream, <i>gāhd</i> .
hen, <i>kūkhī</i> .	sun, <i>Pārmēsār</i> (cerebral r).
hill, <i>ḍhēkā</i> , <i>sārāz</i> .	tongue, <i>jibbh</i> .
hilltop, <i>mūṇḍ</i> .	water, <i>pāni</i> .
in, <i>ḍē</i> .	way, <i>bāt</i> (not <i>bāṭ</i> ).
jungle, <i>ḍzāṅḍāl</i> , <i>ḍzōṅḍāl</i> .	

## MANDI SIRAJI

## (1) BAKHLI KHAD (Bākhli Khād)

## NOUNS

*bhāī*, brother. Dat. *bhāī bē*. Abl. *bhāyyā gā*.

## PRONOUNS

Nom., Acc.	<i>haī</i> , I.	<i>āssē</i> .
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>māmbe</i> , <i>mābē</i> .	<i>āssa bē</i> .
Abl.	<i>māgā</i> .	<i>āssa gā</i> .
Agent	<i>māē</i> .	<i>āssē</i> .
Nom., Acc.	<i>tū</i> .	<i>tussē</i> .
Gen.	<i>tērā</i> .	<i>tussa rā</i> .
Dat. Acc.	<i>tūddhu bē</i> .	<i>tussa bē</i> .
Abl.	<i>tūddhka</i> , <i>tūddha gā</i> .	<i>tussa gā</i> .
Agent	<i>tāē</i> .	<i>tussē</i> .
Nom., Acc.	<i>ēh</i> , this.	<i>sē</i> , that, he.
Gen.	<i>ērā</i> , <i>ēs rā</i> .	<i>tērā</i> , <i>tēs rā</i> .
Dat. Acc.	<i>ēi bē</i> .	<i>tēi bē</i> .
Abl.	<i>ēi gā</i> .	<i>tēi gā</i> .
Agent	<i>ēi</i> .	<i>tēi</i> .

Fem., Gen. *ēssa rā*, *tēssa rā*, etc. Agent, *ēssē*, *tēssē*.

*kuṇ*, who. Gen. *kēs rā*, etc.

*kījī*, what ?

## NUMERALS

The numerals are the same as Eastern Maṇḍālī (see below), except the following :—

1. <i>ēkk</i> .	8. <i>ūtth</i> .
2. <i>dūi</i> (very long <i>ū</i> ).	13. <i>tērha</i> .
3. <i>trāe</i> .	14. <i>cāūda</i> .
5. <i>pānj</i> .	19. <i>ūnnih</i> .

## ADVERBS

## Time

*ēbbē*, now.*tēbbē*, then.*kēbbē*, *kāddhi*, when ?*jēbbē*, when (rel.).*āz*, to-day.*kāl*, to-morrow, yesterday.*pārshī*, day after to-morrow  
or day before yesterday.*cauthe*, on fourth day for-  
ward or back.

## Others

*ēthiē*, here.*kībē*, why ?*ōrē*, hither.*kāhī*, where ?*pōrē*, thither, beyond.

## VERBS

## Verb Substantive

Pres. masc. sing. *hā*, fem. *hī* ; plur. masc. *hē*, fem. *hī*.Past, *thiā* or *thī*, fem. *thī* ; plur. *thiē* or *thī*, fem. *thī*.

Fut. has three forms, thus :—

*bōlnā*, speak ; (1) *bōl-ghā*, fem. *-ghī* ; pl. *-ghe*, fem. *-ghī*.(2) *bōlāng*, indeclinable.(3) *bollā*, fem. *bōllī* ; plur. *bōlle*, fem. *bōllī*.*khānā*, eat ; *khānghā*, *khāng*, *khāllā*.*āchṇā*, come ; *āchghā*, *āchāng*, *āchlā*.*kārṇā*, do ; *kārghā*, *kārāng*, *kārlā*.Pres. part. ends in *-ā* unchangeable, as *kārā*, doing ;  
*khāā*, eating ; *pūā*, drinking ; *dhūā*, washing (long *-ū*).Past ends in *-ā* or *-ū*, *dhīssēā* or *dhīssū*, beaten ; *khāū*  
or *khādhā*, eaten, *dhūlēā*, fallen ; *gōā*, gone (irreg.) ;  
*đittā*, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with *thiā*, *thī*, etc.Stat. part. in *-īdā*, *baiṭhīda*, seated.When the infinit. is used as a finite verb the agent  
form of the 1st and 2nd pers. pronouns is different from  
the usual form, being *mā*, *tūddh*, *āssa*, *tussa* instead of  
*māē*, *tāē*, *āssē*, *tussē*, thus :—

*mā karnā, tūddh nēhī kārṇā*, I am to do it, thou art not to do it.

*Ability*.—*mēre nēhī jāhndā*, I cannot go.

*mēre nēhī rōṭī khāhndī*, I cannot eat bread.

*Need, to be required*.—*mābē dūi kālī lōṛī hē*, I need two coolies.

*Use of lāggṇā*, be attached.

*mābē bāṛī dhuppā lāggā*, to me great sunshine was-attached, I felt the heat very much.

*mābē bāṛī bhūc lāggī*, to me great hunger attached, I feel very hungry.

In the second sentence the sense is practically that of a present tense

## (2) EASTERN MANDEALI

(The dialect spoken near Mānglaur.)

### NOUNS

Nom., Acc. *bāb*, father.

Gen. *bābb-ā rā*.

Dat. Acc. *-ā bē*.

Abl. *-ā lēḍē* (from), *mōṇha* (in).

Agent *-ē*.

### PRONOUNS

Nom., Acc. *hāñ*, I. *āssē* (also *hāmmē*).

Gen. *mērā*. *āssa rā*.

Dat. Acc. *mañ bē*. *āssa bē*.

Abl. *mañ lēḍē*. *āssa lēḍē*.

Agent *mañē*. *āssē*.

Nom., Acc. *tū*, thou. *tūssē* (also *tōmmē*).

Gen. *tērā*. *tūssa rā*.

Dat. Acc. *tā bē*. *tūssa bē*.

Abl. *tā lēḍē*. *tūssa lēḍē*.

Agent *tañē*. *tūssē*.



Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ēū rā</i> .	<i>īnha rā</i> .
Dat. Acc.	<i>ēū bē</i> .	<i>īnha bē</i> .
Abl.	<i>ēū lēḍē</i> .	<i>īnha lēḍē</i> .
Agent	<i>ēū</i> .	<i>īnhē</i> .
Fem. sing.: Gen. <i>ēssa rā</i> . Dat., Abl., etc. Agent, <i>ēssē</i> .		
Nom., Acc.	<i>sē</i> , that, he.	<i>sē</i> .
Gen.	<i>tēū rā</i> .	<i>tīnha rā</i> .
Agent	<i>tēū</i> .	<i>tīnhē</i> .
Fem. sing.: Gen. <i>tēssa rā</i> , etc.		
<i>kun</i> , who.	Gen. <i>kas rā</i> .	Agent, <i>kuṇī</i> .
<i>kē</i> , what ?		

### NUMERALS

1. <i>ēk</i>	11. <i>guira</i> .
2. <i>ḍūī</i> .	12. <i>bāra</i> .
3. <i>cīn</i> .	13. <i>lēra</i> .
4. <i>tsār</i> .	14. <i>tsōḍa</i> .
5. <i>pānz</i> .	15. <i>pāndra</i> .
6. <i>tshau</i> .	16. <i>sōla</i> .
7. <i>sat</i> .	17. <i>sālāra</i> .
8. <i>āl</i> .	18. <i>thāra</i> .
9. <i>nūu</i> .	19. <i>nīh</i> , <i>nīh</i> .
10. <i>ḍās</i> .	20. <i>bīh</i> .

### ADVERBS

#### Time

<i>ēbrē</i> , <i>ebbē</i> , now.	<i>pārsī</i> , day after to-morrow.
<i>tēbrē</i> , <i>tēbbē</i> , then.	<i>cauthe</i> , on fourth day.
<i>kēbrē</i> , <i>kēbbē</i> , when ?	<i>hīḍ</i> , yesterday.
<i>jēbrē</i> , <i>jēbbē</i> , when ? (rel.).	<i>phāraḍ</i> , day before yesterday
<i>shūī</i> , to-morrow.	<i>cauthe</i> , on fourth day back.

#### Place

<i>ōkkhē</i> , here.	<i>kanē</i> , where ?
<i>tōkkhē</i> , there.	<i>jōkkhē</i> , where (rel.).
<i>ēthī</i> , <i>tēthī</i> , <i>kēthī</i> , <i>jēthī</i> are also used.	
<i>kībē</i> , why ?	

## VERBS

*Verb Substantive*

Pres. *hē*, all through; the plur. has also *hā* (masc. and fem. alike).

Past, *tī*, all through.

*nāhṇā*, go

Fut. *nāhā*, *nāhū* bē.

*nāhūme*, *nāhū* bē.

*nāhā*, *nāhū* bē.

*nāhī*, *nāhī* bē.

*nāhū*, *nāhū* bē.

*nāhī*, *nāhī* bē.

Also *nāhlo*, fem. *nāhli*; plur. *nāhle*, fem. *nāhlī*.

*nāhū* is used also for pres. cond.

There is another fut. in *-ghā*, as *aunghā*, I shall come; *khānghā*, I shall eat (fem. *-i*; plur. *-e*, fem. *-ī*).

Pres. ind. *nāhū*; also *nāhndā*, fem. *nāhndī*; plur. *nāhnde*, fem. *nāhndī*.

Imperf. *nāhndā tī*, fem. *nāhndī tī*; plur. *nāhnde tī*, fem. *nāhndī tī*.

Pres. part. *nāhndā*.

The second *n* in the form *nāhndā* is inserted only in verbs whose root ends in a vowel or vowel followed by *h*; cf. *khāndā*, eating; *kōrdā*, doing.

*Continuative*.—pres. part. with stat. part. of *lāgnā*.

*hāū rōṭī lāgīrā khāndā*, I am eating bread.

*hāū rōṭī lāgīrī khāndī*, I (fem.) am eating bread.

The position of this portion of *Māṇḍī Sīrāj* (between *Kūlū* and *Māṇḍī* proper) accounts for the varieties of forms found. The future exemplifies this.

# THE BILASPUR AND NALAGARH DIALECTS

## INTRODUCTION

There are in all six dialects spoken in Bilāspūr, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bilāspūri or Kāhlūri. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāngrā, we find a dialect which we may call Western Bilāspūri. To the north of the standard dialect are found two minor dialects; that on the west near the Kāngrā border, to which we may give the name Northern Bilāspūri, is very like Western Bilāspūri, while that on the east near the Māṇḍi border is the same as Māṇḍāli, which has been treated of in *Languages of the Northern Himalayas* and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bilāspūri; its area is a narrow strip of country on the Nālāgarh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmi. It hardly differs from Southern Bilāspūri. It extends over the border into Ārkī State and beyond it commences the Kiūṭhāli dialect which is spoken all over the central Simla States.

In Nālāgarh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjābi of the eastern Pānjāb. In the eastern part of the State the dialect spoken is called Hāṇḍūri, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūri a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūri area, the range

hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kīūthālī.

The Bilāspūr dialects are so closely allied that one might call them one dialect, Bilāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bilāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bilāspūrī, W. Bilāspūrī, and N. Bilāspūrī the stat. part. is formed from the past tense. In S. Bilāspūrī, Dāmī, and Hāṇḍūrī, it is formed from the root of the infinitive.

### BILASPURI

The standard dialect differs little from Eastern Pānjābī. The prepositions used in declension are the same.

#### NOUNS

Masculine nouns in *-ā* are declined as in Panjabi, others generally inflect in *-ē* in the singular, and have an ag. plur. in *-ē*. Feminine nouns, as a rule, inflect in *-ā* in the singular and *-ā* in the plural.

#### NUMERALS

The free use of cerebral *ṇ* and *ḷ* will be remarked, as *hūṇattar*, 69; *ūṇtālī*, 39.

#### VERBS

The verb substantive is *hā* for the present and *thā* for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsi dialect. A full vocabulary of this criminal tribe was given in *Languages of the Northern Himalayas*.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is

identical, the other differs only in the fact that the Sāsī dialect drops the *n* in the 2nd and 3rd persons. Thus, for the verb *kārṇā*, do, the futures would be as follows:—

Declined—

BILASPUR		SASI
1. <i>kārṇgr-ā</i> , fem. -ī.		<i>kārṇgr-ā</i> , fem. -ī.
2. <i>kārṇgr-ā</i> , „ -ī.		<i>kārṇgr-ā</i> , „ -ī.
3. <i>kārṇgr-ā</i> , „ -ī.		<i>kārṇgr-a</i> , „ -ī.
1. <i>kārṇgr-e</i> , „ -īā.		<i>kārṇgr-e</i> , „ -īā.
2. <i>kārṇgr-e</i> , „ -īā.		<i>kārṇgr-e</i> , „ -īā.
3. <i>kārṇgr-e</i> , „ -īā.		<i>kārṇgr-e</i> , „ -īā.

The indeclinable form is *kārṇ* for both dialects.

The stat. part. ends in -*ūdā*. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bilāspūrī the infinitive root with -*ī* added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilāspūrī, *mēre nēh cauḷ khāī hūnde*.

Panjabi, *mēre kolō cauḷ nēhī khāy hūnde* (or *khāide*).

## WESTERN BILASPURI

### NOUNS

The prepositions for of, to, and from are *dā*, *nō*, and *te*.

Masc. nouns generally have -*e* for the obl. ending in the sing. and -*ā* in the plur. (agent -*ē* except for nouns ending in -*ā*). Fem. have -*ā* in the sing. (agent -*ē*) and -*ā* in the plur.

### VERBS

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the

past tense. In the fut. verbs whose roots end in a vowel insert *h* before the ending *-ṛā*. The use of *cāhīndā*, advisable, etc., is noticeable.

## NORTHERN BILASPURI

### NOUNS

The words for of, to, and from are *rā*, *jō*, and *te*. Nouns in *-ā* inflect as in Panjabi. Others generally have obl. *-ā* (agent *-ē*) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in Māṇḍī, Kūlū, and the Simla States, is worthy of note. The dialect closely resembles Māṇḍēālī as might be guessed from its geographical position.

### VERBS

As in Māṇḍēālī the fut. ends in *-ṅhā* or *-ṅ* and the stat. part. in *-īrā*, this ending being added to the root of the past tense. There is an indecl. pres. part. in *-ā*. The verb generally is the same as in Māṇḍēālī, but retains the *n* in *ṅhā*, even with verbs whose root ends in a consonant.

## SOUTHERN BILASPURI

### NOUNS

The preps. for gen. dat. and abl. are *rā*, *jō*, and *te*. The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in *-e* and fem. in *-ā*; in the plur. both have *-ā*, but the agent plur. of masc. nouns ends in *-ē*.

### VERBS

The fut. ends in *-gā* which is added directly to the root, the letter *n* being inserted in the case of roots ending in a vowel.

The stat. part. ends in *-ūrā*, which is added to the root of the verb and not to the past tense root.

## DAMI

The Dāmī dialect is almost the same as Southern Bīlāspūrī which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

## HANDURI

## NOUNS

With the exception of masc. nouns in *-ā*, which inflect in *-e*, the inflection of nouns is in *-ā*, the plur. being the same. The agent, however, generally ends in *-ē*. The word *baiḥṇ*, sister, has *-ā* in the agent.

The preps. for the gen., dat., and abl. are *rā*, *jō*, and *te*.

## VERBS

The fut. adds *-gā*, the 1st sing. and plur. inserting *-ñ*, and the other persons adding the ending directly to the root. Roots ending in a vowel insert *n* in the 2nd and 3rd person.

The stat. part. in *-ūrā* is added to the root as in Dāmī and Southern Bīlāspūrī.

The past cond. form in *-dā* (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

## BILASPURI (KAHLURI)

## NOUNS

	SINGULAR	PLURAL
<i>Masculine.</i>		
Nom., Acc.	<i>ghōr-ā</i> , horse.	<i>-e</i> .
Gen.	<i>-e dā</i> .	<i>-ēā dā</i> .
Dat., Acc.	<i>-e nū</i> .	<i>-ēā nū</i> .
Abl.	<i>-e te</i> .	<i>-ēā te</i> .
Voc.	<i>-ēā</i> .	<i>-ēō</i> .
Agent	<i>-e</i> .	<i>-ēā</i> .

Nom., Acc.	<i>ghār-</i> , house.	<i>ghār-</i>
Gen.	-ē dā.	-ā dā.
	etc.	etc.
Voc.	-ā.	-ō.
Agent	-ē.	-ē.
Nom., Acc.	<i>hāth-i</i> , elephant.	-ī.
Gen.	-īē dā.	-īā dā.
Voc.	-īā.	-īō.
Agent	-īē.	-īē.

*Feminine.*

Nom., Acc.	<i>mām-i</i> , girl.	-īā.
Gen.	-īā dā.	-īā dā.
Dat., Acc.	-īā nū.	-īā nū.
Abl.	-īā te.	-īā te.
Voc.	-īē.	-īō.
Agent	-īā.	-īā.
Nom., Acc.	<i>barh-n</i> , sister.	-nā.
Gen.	-nā dā.	-nā dā.
	etc.	etc.
Voc.	-ne.	-no.
Agent	-nā.	-nā.

## PRONOUNS

Nom., Acc.	<i>haū</i> , I.	āsē.
Gen.	<i>mērā</i> .	<i>mhārā</i> , āsā dā
Dat., Acc.	<i>mānnū</i> .	āsā nū.
Abl.	<i>mētte</i> .	āsā te.
Agent	<i>maī</i> .	āsē.
Nom., Acc.	<i>tū</i> , thou.	tūsē.
Gen.	<i>tērā</i> .	tūsā dā.
Dat., Acc.	<i>tavnū</i> .	tūsā nū.
Abl.	<i>tētte</i> .	tūsā te.
Agent	<i>taī</i> .	tūsē.
Nom., Acc.	<i>sē</i> , he, she, it, that.	sē.
Gen.	<i>tīh dā</i> , tīs dā.	tīhnā dā.
Dat., Acc.	<i>tīh nū</i> , tīs nū.	tīhnā nū.
Abl.	<i>tīh te</i> , tīs te.	tīhnā te.
Agent	<i>tīhnī</i> .	tīhnē.



Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>īh dā</i> , <i>īs dā</i> .	<i>īhnā dā</i> .
Dat., Acc.	<i>ih nū</i> , <i>is nū</i> .	<i>īhnā nū</i> .
Agent	<i>īhnī</i> .	<i>īhnē</i> .
Nom., Acc.	<i>kīn</i> , who ?	<i>kīn</i> .
Gen.	<i>kīh dā</i> , <i>kīs dā</i> .	<i>kīhnā dā</i> .
	etc.	etc.
Agent	<i>kīhnī</i> .	<i>kīhnē</i> .
Nom., Acc.	<i>jō</i> , who (rel.).	<i>jō</i> .
Gen	<i>jīh dā</i> , <i>jīs dā</i> .	<i>jīhnā dā</i> .
Agent	<i>jīhnī</i> .	<i>jīhnē</i> .

*kyā*, what ? has Gen. *kāh dā*, no plur.

*kūcch*, something, anything, is indecl.

### PRONOMINAL ADJECTIVES

*ītnā*, so much or many ; *tītnā*, so much or many (correl.) ;  
*kītnī*, how much or many ? *jītnā*, as much or many (rel.).

*ēṛhā*, of this kind ; *tēṛhā*, of that kind ; *kēṛhā*, of what  
kind ? *tēṛhā je*, of which kind (rel.).

*ēḍḍā*, so big ; *teḍḍā*, so big (correl.) ; *kēḍḍā*, how big ?  
*jēḍḍā*, as big (rel.).

### ADJECTIVES

Adjectives ending in *-ā* are declined like nouns in *-ā*,  
the fem. being like nouns in *-ī*. Thus we have such  
phrases as—

*āpnā baihnā te*, from own sister.

*āpnēā bhāyyā nū*, to own brothers.

Adjectives with other endings are not declined unless  
used as nouns, in which case they are declined as nouns.

*Comparison*.—There are no special forms for comparison.  
It is expressed by means of *te*, from—

*khārā*, good ; *īs te khārā*, good from this, better than this.

*sābbhnā te khārā*, good from all, better than all, best.

## NUMERALS

*Cardinal*

1. <i>ikk.</i>	39. <i>ũntālĩ.</i>
2. <i>dō.</i>	40. <i>cālĩ.</i>
3. <i>tinn.</i>	47. <i>saĩtālĩ.</i>
4. <i>cār.</i>	49. <i>ũñnja.</i>
5. <i>pāñj.</i>	50. <i>pāñjāh.</i>
6. <i>chē.</i>	57. <i>sāttñnja.</i>
7. <i>sātt.</i>	59. <i>ũñāht.</i>
8. <i>ātt̃h.</i>	60. <i>sātt̃h.</i>
9. <i>nau.</i>	67. <i>sātāht.</i>
10. <i>dās.</i>	69. <i>hũñāttār.</i>
11. <i>yārā.</i>	70. <i>sāttar.</i>
12. <i>bārā.</i>	77. <i>sāthāttār.</i>
13. <i>tērā.</i>	79. <i>ũñāsĩ.</i>
14. <i>caudā.</i>	80. <i>āssĩ.</i>
15. <i>pāndrā.</i>	87. <i>sātāsĩ.</i>
16. <i>sōlā.</i>	89. <i>nāñe.</i>
17. <i>sātt̃rā.</i>	90. <i>nābbe.</i>
18. <i>thārā.</i>	97. <i>sātāññe.</i>
19. <i>ũnnĩ.</i>	99. <i>nēñññe.</i>
20. <i>bih.</i>	100. <i>sau.</i>
27. <i>sātāĩ.</i>	300. <i>tinn sau.</i>
29. <i>ũñāttĩ.</i>	500. <i>pāñj sau.</i>
30. <i>tih.</i>	1000. <i>hājār.</i>
37. <i>sātāttĩ.</i>	100,000. <i>lākkh.</i>

*Ordinal*

1st. <i>paihlā.</i>	3rd. <i>tĩjjā.</i>
2nd. <i>dũjjā.</i>	4th. <i>cauthā.</i>

## ADVERBS

*Time*

<i>hũñ</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tāhñ</i> , then.	<i>pārsū</i> , day after to-morrow,
<i>kāhñ</i> , when ?	day before yesterday.
<i>tāhñ jē</i> , when (rel.).	<i>cauth</i> , fourth day forwards
<i>ājñ</i> , to-day.	or backwards.

*Place*

<i>itt̥he</i> , here.	<i>ūppre</i> , upwards.
<i>ūt̥th̥i</i> , there.	<i>nēre</i> , near,
<i>k̥t̥i</i> , where ?	<i>dūr</i> , far.
<i>j̥t̥th̥i</i> , where (rel.).	<i>āgge</i> , before.
<i>n̥ih̥le n̥i</i> , downwards, to the plains.	<i>p̥t̥che</i> , backwards.

*Others*

<i>chōṛā</i> , quickly.	<i>kaī</i> , why ?
<i>kh̥rā</i> , well.	

## PREPOSITIONS

<i>dā</i> , of.	<i>gē</i> , beside ; <i>m̥j̥h gē</i> , beside
<i>n̥i</i> , to.	me.
<i>te</i> , from.	<i>k̥ne</i> , along with ; <i>mēre</i>
<i>w̥cc</i> , in.	<i>k̥ne</i> , along with me.
<i>āgge</i> , in front of.	<i>p̥r</i> , upon.
<i>p̥t̥che</i> , after, behind.	<i>h̥th</i> , under.

## VERBS

*Verb Substantive*

<i>hā</i> , am, fem. <i>h̥i</i> .	<i>hē</i> , are, fem. <i>h̥iā</i> .
<i>hā</i> , art, „ <i>h̥i</i> .	<i>hē</i> , are, „ <i>h̥iā</i> .
<i>hā</i> , is, „ <i>h̥i</i> .	<i>hē</i> , are, „ <i>h̥iā</i> .

Past sing., *thā*, was, fem. *th̥i* ; plur. *thē*, were, fem. *th̥iā*.

*r̥r̥hnā*, fall

Imperat. <i>r̥r̥h</i>	<i>r̥r̥ho</i> .
Pres. cond. <i>r̥r̥h-ā</i> .	<i>-īye</i> .
-e.	-o.
-e.	-e.

Fut. : Sing. masc. *r̥r̥h̥ngṛā*, fem. *r̥r̥h̥ngṛī* ; plur. *r̥r̥h̥ngṛe*, fem. *r̥r̥h̥ngṛīā*.

There is another fut. *r̥r̥h̥ng*, indecl.

Pres. ind. or past cond. : Sing. masc. *r̥r̥hdā*, fem. *r̥r̥hdī* ; plur. m. *r̥r̥hdē*, fem. *r̥r̥hdīā*.

Imperf. *rūrhdā thā* (*rūrhdī thī*, *rūrhdē thē*, *rūrhdīā thīā*).

Past, *rūrheā*, fem. *rūrhi*; plur. m. *rūrhe*, fem. *rūrhiā*.

Habitual pres. *rūrḥā kārḍā*, I am in the habit of falling.

Habitual past, *rūrḥā kārḍā thā*, I was in the habit of falling.

In these two tenses *rūrḥā* is indeclinable, while *kārḍā* and *kārḍā thā* are declined like *rūrhdā* in pres. ind. or imperf.

Conj. part. *rūrḥike*, having fallen.

Stat. part. *rūrḥūdā*, in the state of having fallen, fallen.

Pres. perf. *rūrheā hā* (declined as above).

Plup. *rūrheā thā* (declined as above).

*hōṇā*, be, become

Imperat. *hō*.

*hōo*.

Fut. *hōṇḡā* or *hōṇḡ*.

Pres. ind. or past cond. *hāṇḍā*.

Past, *hōēā*.

Stat. part. *hōūdā*.

*auṇā*, come

Imperat. *ā*.

*āo*.

Fut. *auṇḡā* or *auṇḡ*.

Past, *āyā*.

Stat. part. *āūdā*.

*jāṇā*, go

Fut. *jāṇḡā* or *jāṇḡ*.

Pres. ind. or past cond. *jāṇḍā*.

Past, *gēā* (fem. *geī*, fem. plur. *geīā*).

*raiṇā*, remain

is regular except

Past, *rēhā*.

*baiṭhā*, sit

Past, *baiṭhā*.

Stat. part. *baiṭhūdā*.

*mārnā*, beat

Regular. In the past tenses the verb agrees with the object.

Pass. *mārēū jāṇā*, beaten to-go, be beaten. In this *jāṇā*, go, is conjugated like the ordinary verb *jāṇā* above, *mārēū* has fem. sing. *mārī*, masc. plur. *māre*, fut. plur. *mārīā*.

*khānā*, eat

Fut. *khāṇgrā*, *khāṇg*.

Past, *khādhā*.

*pīṇā*, drink

Past, *pītā*.

*dēnā*, give

Fut. *dēṇgrā*, *dēṇg*.

Past, *dītā*.

*lainā*, take

Fut. *laiṇgrā*, *laiṇg*.

Past, *lēā*.

*gālāṇā*, speak

Past, *gālāyā*.

*kārnā*, do

Past, *kītā*.

Stat. part. *kītūdā*, having been done.

*jānnā*, know.

Past, *jāṇēā*.

*lēaunā*, bring

Past, *lēāyā*.

*lēī jānā*, take away

Like *jāṇā* above.

*Ability*.—The following sentences will illustrate the method of expressing ability. There are two methods: (i) with *hōnā*, (ii) with *sāṅṇā*.

(i) *mētte nēh rōṭṭī khāī hūndī*, from-me not bread eating becomes, I cannot eat bread.

*mētte nēh carū khāī hūnde*, I cannot eat rice.

*mētte nēh ēh pōlhī pāṛhī hāndī*, I cannot read this book.

*mētte nēh ēh kām̐m kārī hāndā*, I cannot do this work.

(ii) *haā nēh pāṛhī sākālī*, I cannot read

In both methods the root of the verb with *-ī* added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with *-ī* remaining unchanged. In the second, *sākālī*, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of *thōṛā*, little. There is a strange tautological use of *thōṛā* in negative sentences, thus—

*āsē Mūsālmān thōṛe nēhī hē*, lit. we Musalmans little not are; the meaning is, “we are not Musalmans.”

*bāhnā*, strike, is used with some word for blow, understood.

*maī tīh nāī bāhī*, I struck him (sc. a blow).

*maī cāpēṛī dīā bāhī*, I struck slaps (blows of slaps).

The stat. part of *painā*. fall, lie, *pāṇḍā*, is used for “ill” (lit. lying or fallen).

## SENTENCES

1. *Tērā naū kyā hā ?* Thy name what is ?
2. *Īs ghōre dī kēddī kū ūmr hī ?* This horse of how-great about age is ?
3. *Ītthe te Kāsh̄mīr kītne dūr hī ?* Here from Kashmir how-much far is ?
4. *Tēre būdhe de kītne kō mändū hē ?* Thy father of how-many about boys are ?
5. *Hā būre dūre te pātāhnā āyā.* I very far from on-foot came.
6. *Mēre cācce dā pūtt īs dīā baihnā kāne biāh kītūdā.* My uncle of son this of sister with marriage having-been-done (is).
7. *Ghārē sūfēd ghōre dī kūtthī hī.* House-in white horse of saddle-is.
8. *Ūs dīā pūtthī pār kūtthī bānnhī dē.* Him of back upon saddle tying give (i.e. tie).
9. *Tīs de pūtte nā māi bauht mārē.* Him of son to by-me much was-beaten.
10. *Ōhje īs pār̄bāte pār gaūā bākriā cārā kār̄dā.* He this hill upon cows goats grazing making is (is in the habit of grazing).
11. *Ōhje ūs dāle hēth ghōre pār baiṭhūdā.* He that tree under horse upon seated.
12. *Ūs dā bhāī āpnī baihnā te bāḍdā.* Him of brother own sister than big.
13. *Tīs dā māl dhāī rūpāyye hā.* This of price two-and-a-half rupees is.
14. *Mērā būdhā chōṭe ghāre raihnūdā.* My father little house-in remains (lives).
15. *Tīs nā ēh rūpāyye dēī dēo.* Him to these rupees giving give (give over, idea of completion).
16. *Īhnā rūpāyyā īs te leī lau.* These rupees him from taking take.

17. *Tīh nāi khāre mārīke rāsse kāne bānnhī dēo.* Him to well having-beaten rope with tying give (tie up).

18. *Khūe te pānī kādāho.* Well from water draw-out.

19. *Mēre āgge āgge cāl.* My before before walk.

20. *Kīs dā lāṛkā hā tūsā de picche cālūdā.* Whom of boy is you of behind having-walked.

21. *Eh cīz tūsē kīs te mūlle leī.* This thing by-you whom from price-in was-taken ?

22. *Gaue de ekh dūkāndāre te leī.* Village of one shopkeeper from was-taken.

*Notes.*—2, 4. *kū, kō*, after number or word expressing amount, size, etc., means “approximately”. 6. *kittūdā*, done, used for past, is-having-been-done, i.e. has been done. 8. *bānnhī dē*; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.



## VOCABULARY

about, approximately, <i>kā, kō.</i>	come, <i>auṇā.</i>
able, be, <i>sākṇā</i> ; see Grammar.	cow, <i>gāṇ, gūc.</i>
all, <i>sābbh.</i>	cowherd, <i>gāṇbh.</i>
arrive, <i>pujṇā.</i>	daughter, <i>dhi, kārī.</i>
ass, <i>khōtrā.</i>	day, <i>din.</i>
back, n., <i>piṭṭh.</i>	die, <i>mārnā.</i>
backwards, <i>picche.</i>	do, <i>kārnā.</i>
bad, <i>bārā.</i>	dog, <i>kūllā.</i>
be, become, <i>hōṇā.</i>	downwards, <i>hēṭh.</i>
bear, <i>ricch.</i>	draw (water), <i>kāḍḍhṇā.</i>
beat, <i>mārnā, bāhṇā.</i>	drink, <i>pīnā</i> ; give to —, <i>pīḷāṇā.</i>
beautiful, <i>bāṇkā.</i>	ear, <i>kānn.</i>
bed, <i>manjā.</i>	eat, <i>khāṇā</i> ; cause to —, <i>khāḷāṇā.</i>
before, <i>āgge.</i>	egg, <i>bāllī.</i>
behind, <i>picche.</i>	eight, <i>āṭṭh.</i>
below, <i>hēṭh.</i>	eighteen, <i>ṭhārā.</i>
beside, <i>gē.</i>	eighty, <i>āssī.</i>
big, <i>bāḍḍā</i> ; so —, <i>ēḷḷā</i> , so — (correl.), <i>tēḍḍā</i> ; how —, <i>kēḍḍā</i> ; as — (rel.), <i>jēḷḷā.</i>	elephant, <i>hāthī.</i>
bitch, <i>kūttī.</i>	eleven, <i>gārā.</i>
body, <i>dhār.</i>	eye, <i>hākkhī.</i>
book, <i>pōthī.</i>	face, <i>mūh.</i>
boy, <i>māṇḍū.</i>	fall, <i>rārṇā, paṇā.</i>
bread, <i>rōṭṭī.</i>	far, <i>dūr.</i>
bring, <i>lāuṇā.</i>	father, <i>bāḍhā.</i>
brother, <i>bhāī.</i>	field, <i>ḷōcī.</i>
buffalo, <i>mhaīs.</i>	fifteen, <i>pāṇḍrā.</i>
bull, <i>bāḷḍ.</i>	fight, <i>lārnā.</i>
buttermilk, <i>chāh.</i>	first, <i>paṇhlā.</i>
call, <i>bōḷṇā.</i>	fish, <i>māccchī.</i>
camel, <i>ṭṭ.</i>	five, <i>pāṇj.</i>
cat, <i>bīllā</i> , fem. <i>bīllī.</i>	foot, <i>pair.</i>
cock, <i>kākkār.</i>	forty, <i>cālī.</i>
cold, <i>ṭhāṇḍā.</i>	forwards, <i>āgge.</i>
	four, <i>cār</i> ; fourth, <i>cauthā.</i>
	fourteen, <i>caudā.</i>

from, <i>te</i> .	learn, <i>sīkhṇā</i> .
front, in, <i>āgge</i> .	leopard, <i>bāhg</i> , <i>mīrg</i> .
fruit, <i>phāl</i> .	lie, <i>saunā</i> , <i>paṇā</i> .
ghi, <i>ghī</i> .	little, <i>chōlā</i> ; a —, <i>thōrā</i> .
girl, <i>mānnī</i> .	load, <i>bāghkā</i> .
give, <i>dēnā</i> .	look, <i>dēkhṇā</i> .
go, <i>jānā</i> .	maize, <i>chāllī</i> .
goat, <i>bākrā</i> , fem. <i>bākrī</i> .	make, <i>bāṇāṇā</i> .
good, <i>khārā</i> .	man, <i>māhṇī</i> .
graze, tr., <i>cārṇā</i> , <i>cāgāṇā</i> ; int., <i>cāgṇā</i> .	mare, <i>qhōrī</i> .
hair, <i>kēs</i> .	marry, <i>bīāh kārnā</i> .
hand, <i>hātth</i> .	meat, <i>māsh</i> .
he, <i>sē</i> .	meet, <i>mīllṇā</i> .
head, <i>sīr</i> .	milk, <i>duddh</i> .
hear, <i>sūṇṇā</i> .	moon, <i>cānd</i> .
hen, <i>kākkṛī</i> .	mother, <i>āmmā</i> .
hence, <i>itthe te</i> .	mountain, <i>pārbāt</i> .
here, <i>itthe</i> .	much, so, <i>itṇā</i> ; so — (correl.), <i>itṇā</i> ; how —? <i>kīṭṇā</i> ; as — (rel.), <i>jīṭṇā</i> .
high, <i>uccā</i> .	Muhammadan, <i>mīśālmān</i> .
hill, <i>pārbāt</i> .	my, <i>mērā</i> .
horse, <i>ghōṛā</i> .	name, <i>naṭ</i> .
hot, <i>gārm</i> , <i>tāttā</i> .	near, <i>nēre</i> .
house, <i>ghār</i> .	night, <i>rāl</i> .
hundred, <i>sau</i> .	nine, <i>nan</i> .
husband, <i>ghārēwāṇa</i> .	nineteen, <i>ānnī</i> .
I, <i>haū</i> .	ninety, <i>nābbē</i> .
ignorant, <i>āhmāk</i> .	no, <i>nēh</i> , <i>nēhī</i> .
in, <i>wīcc</i> .	nose, <i>nākk</i> .
inside, <i>wīcc</i> .	not, <i>nēh</i> , <i>nēhī</i> .
iron, <i>lōhā</i> .	nothing, <i>kāccch nēh</i> .
jackal, <i>gīdārī</i> .	now, <i>hāṇ</i> .
jungle, <i>bāṇ</i> .	of, <i>dā</i> .
kind, of this, <i>ērḥā</i> ; of that —, <i>tērḥā</i> ; of what —? <i>kērḥā</i> ; of which — (rel.), <i>tērḥā jē</i> .	oil, <i>tēl</i> .
kite, <i>īl</i> .	on, <i>pār</i> .
know, <i>jāṇṇā</i> .	one, <i>ikk</i> .
lazy, <i>ghair</i> .	our, <i>āsā dā</i> , <i>māhārā</i> .
	own, adj., <i>āṇṇā</i> .

pen, <i>kālam</i> .	stomach, <i>pēṭ</i> .
pig, <i>sūr</i> .	storm, <i>ānnhī</i> , <i>ānhērī</i> .
place, v., <i>rākkhna</i> .	stream, <i>khādḍ</i> .
plain, <i>pāldhār</i> .	sun, <i>sūrāj</i> , sunshine, <i>dhupp</i> .
plough, <i>hāl jorā</i> .	sweet, <i>nīṭhā</i> .
quickly, <i>chōrā</i> .	swift, <i>calāk</i> .
rain, <i>bārkhā</i> .	take, <i>lanā</i> , take away, <i>leī janā</i> .
read, <i>pārhnā</i> .	ten, <i>dās</i> .
recognize, <i>pāchanṇā</i> .	than, <i>le</i> .
remain, <i>raihṇā</i> .	then, <i>tāhn</i> .
river, <i>dāryā</i> .	there, <i>ūtthī</i> .
run, <i>daurnā</i> ; — away, <i>nāṭhī</i>	they, <i>sē</i> .
<i>jānā</i> .	thief, <i>cōr</i> .
saddle, <i>kāṭṭhī</i> .	thirst, <i>tīh</i> .
say, <i>bōḷnā</i> , <i>gālānā</i> .	thirteen, <i>tērā</i> .
see, <i>dēkhṇā</i> .	this, <i>ēh</i> .
seed, <i>bīn</i> .	thou, <i>tū</i> .
seven, <i>sātt</i> .	three, <i>tinn</i> ; third, <i>tījā</i> .
seventeen, <i>sāttā</i> .	thy, <i>tērā</i> .
seventy, <i>sāttār</i> .	tie, <i>bānnhṇā</i> .
sharp, <i>panā</i> .	to, <i>nū</i> .
she, <i>sē</i> .	to-day, <i>āj</i> .
sheep, <i>bhēḷ</i> .	to-morrow, <i>kāll</i> ; day after —,
shepherd, <i>bīkhāḷ</i> .	<i>pārsū</i> ; fourth day, <i>caulh</i> .
shopkeeper, <i>dūkāndār</i> .	tongue, <i>jībhh</i> .
sister, older than person spoken	tooth, <i>dānd</i> .
of, <i>bēbbē</i> , younger than do.,	town, <i>nāggār</i> .
<i>baīhn</i> .	tree, <i>dāl</i> .
sit, <i>baṭhṇā</i> .	twelve, <i>bārā</i> .
six, <i>chē</i> .	twenty, <i>bīh</i> .
sixteen, <i>sōlā</i> .	two, <i>dō</i> , two-and-a-half, <i>dhāī</i> ;
sixty, <i>sāṭṭh</i> .	second, <i>dājā</i> .
sleep, <i>saunā</i> .	ugly, <i>bārā</i> .
something, <i>kāccḥ</i> .	uncle, <i>cāccā</i> .
son, <i>pūtt</i> , <i>bhāū</i> .	under, <i>hēth</i> .
sow, <i>bānā</i> .	upon, <i>pār</i> .
speak, <i>gālānā</i> , <i>bōḷnā</i> .	upwards, <i>āppre</i> .
stand, <i>khōṇā</i> .	very, <i>bauht</i> .
star, <i>tārā</i> .	village, <i>gaū</i> .

walk, *pātāhṇā auṇā* or *jāṇā*,

*cālṇā*.

was, *thā*.

water, *pāṇī*.

way, *bāt*.

we, *āsē*.

well, adv., *khārā*.

well, n., *khūā*.

what, *kyā*.

wheat, *kāṇāḱ*.

when, *kāhṇ*; (rel.), *tāhṇ je*.

where? *kītī*; (rel.), *jītthī*.

white, *sūfēd*.

who? *kān*; (rel.), *jō*.

why? *kaī*.

wife, *jūāṇās*.

wind, *paṇī*.

wise, *āklāwāla*.

with (along with), *kāne*;

instru., *kāne*.

wolf, *bhāgēār*.

woman, *jūāṇās*.

write, *likkhā*.

yesterday, *kāll*; day before —

*pārsū*, fourth day back,

*cauth*.

you, *tūsē*; your, *tūsā dā*.

# WESTERN BILASPURI

## NOUNS

Nom. Acc.	<i>ghōṛ-ā.</i>	<i>-e.</i>
Gen.	<i>-e dā.</i>	<i>-ēā dā.</i>
Dat., Acc.	<i>-e nō.</i>	<i>-ēā nō.</i>
Abl.	<i>-e tē.</i>	<i>-ēā tē.</i>
Agent	<i>-ē.</i>	<i>-ēā.</i>
Nom., Acc.	<i>ghār-, house.</i>	<i>ghār-.</i>
Gen.	<i>-e dā.</i>	<i>-ā dā.</i>
Agent	<i>-ē, -ē nē.</i>	<i>-ē.</i>
Nom., Acc.	<i>hāth-ī, elephant.</i>	<i>-ī.</i>
Gen.	<i>-īē dā.</i>	<i>-īā dā.</i>
Agent	<i>-īē, -īē ne.</i>	<i>-īē, -īā ne.</i>
Nom., Acc.	<i>mānnī, girl.</i>	<i>-īā.</i>
Gen., etc.	<i>-īā dā, nō, etc.</i>	<i>-īā dā, nō. etc.</i>
Agent	<i>-īē or īē ne.</i>	<i>-īā ne.</i>
Nom., Acc.	<i>bham-, sister.</i>	<i>bham-ā.</i>
Gen., etc.	<i>-ā dā, nō.</i>	<i>-ā dā, nō.</i>
Agent	<i>-ā ne.</i>	<i>-ā ne.</i>

## PRONOUNS

Nom., Acc.	<i>haū, māī, I.</i>	<i>āsī.</i>
Gen.	<i>māā.</i>	<i>sāhṛā.</i>
Dat., Acc.	<i>mainū.</i>	<i>āsā nū.</i>
Abl.	<i>mētte.</i>	<i>sātte.</i>
Agent	<i>māī.</i>	<i>āsī.</i>
Nom., Acc.	<i>tū, thou.</i>	<i>tūsi.</i>
Gen.	<i>tārā.</i>	<i>thūārā, tūhārā.</i>
Dat., Acc.	<i>tainū.</i>	<i>thūānū.</i>
Abl.	<i>tētte.</i>	<i>thūātte.</i>
Agent	<i>taī.</i>	<i>tūsi.</i>
Nom., Acc.	<i>ēh, this.</i>	<i>ēh.</i>
Gen.	<i>īh dā, ʼs dā.</i>	<i>īhnā dā.</i>
Dat., Acc.	<i>īh nō.</i>	<i>īhnā nō.</i>
Agent	<i>īhn,</i>	<i>īhnī,</i>

*kaun*, who ?

Gen. *kīh dā*.

Agent, *kīhn*.

*kyā*, what ? Gen. *kāh dā*.

*kūcch*, something, anything.

### PRONOMINAL ADJECTIVES

*ēhā*, of this kind ; *tēhā*, of that kind ; *kēhā*, of what kind ? *jēhā*, of which kind (rel.).

*itnā*, so much or many ; *ūtnā*, so much or many (correl.) ; *kītnā*, how much or many ? *jītnā*, as much or many (rel.).

### ADJECTIVES

The rules for agreement are the same as for the main Bīlāspūr dialect.

*Comparison*, as in Bīlāspūr :—

*cāngā*, good , *es te cāngā*, better than this.

*sābb te cāngā* (or *ābbāl*), better than all (first from all), best.

### ADVERBS

#### *Time*

*hānī*, now.

*kād*, when ?

*tād*, then.

*jād*, when (rel.).

#### *Place*

*itthe*, here.

*kītthe*, where ?

*ūtthe*, there.

*jītthe*, where (rel.).

#### *Others*

*kūsno*, *kāh no*, why ?

*chōṛ*, quickly.

### PREPOSITIONS

*dā*, of.

*te*, from, than.

*nō*, *nū*, to.

### VERBS

#### *Verb Substantive*

Pres. *hai* all through, unchanged.

Past sing. masc. *thā*, fem. *thī* ; plur. masc. *thē*, fem. *thīā*.

*d̥iggṇā*, fall

Imperat. *d̥igg* *d̥iggo*.

Fut. *d̥iggāṇṇr-ā*, fem. -ī; plur. masc. -ē, fem. -īā; also *d̥iggāṇṇg*, unchanged.

Pres. ind. and past cond. *d̥iggdā*.

Imperf. *d̥iggdā thā*, etc., fem. *d̥iggdī thī*; plur. masc. *d̥iggde the*, fem. *d̥iggdīā thīā*.

Stat. part. *d̥iggūdā*, fallen.

Past, *d̥iggeā*, fem. *d̥iggī*; plur. masc. *d̥igge*, fem. *d̥iggīā*.

*hōṇā*, be, become

Fut. *hūṇghrā*.

Past, *hōeā*.

Pres. ind. and past cond. *hūṇdī*.

*aunā*, come

Fut. *aunghrā*.

Past, *āyā*.

Stat. part. *āūdā*, in the state of having come.

*jāṇā*, go

Fut. *jānghrā*.

Past, *gēā*.

Stat. part. *gāūdā*, gone.

*baithna*, sit

Past, *baithā*.

Stat. part. *baithūdā*.

*kūttṇā*, beat

Past, *kūttēā*.

*khānā*, eat

Past, *khādhā*.

*dēṇā*, give

Fut. *dēnghrā*.

Past, *dittā*.

*laiṇā*, take

Fut. *laiṇghrā*.

Past, *lēā*.

It will be noticed that verbs whose roots end in a vowel take *h* in the future, thus *avṅghṛā*, I shall come ; *jāṅghṛā*, I shall go ; *dēṅghṛā*, I shall give, etc.

Ability is expressed in the same way as in Bīlāspūr. The sentences given for Bīlāspūri are used also in Western Bīlāspūr. The tautological use of *thōṛā*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *cāhīndā* (fem. *cāhīndī*, plur. masc. *cahīnde*, fem. *cāhīndīñī*) is used like the Panjabi *cāhīlā*. It corresponds to the Hindi *cāhiye*.

### NUMERALS

The numerals are as in Bīlāspūr except

13 *tēhrā*.

20 *bīh*.

### VOCABULARY

The words are practically as in the Standard dialect. The following with slight differences may be noted :—

advisable, necessary, it is,	dwelt, <i>bāsṇā</i> .
<i>cāhīndā</i> .	herder of buffaloes, <i>māhī</i> .
boy, <i>chōhrā</i> .	look for, be obtained, <i>lājjhṇā</i> .
buffalo, <i>mhaars</i> .	shepherd, <i>gūāl</i> .
cow, <i>gā</i> .	woman, wife, <i>tīmī</i> .

### NORTHERN BILASPURI

#### NOUNS

Nom., Acc. <i>ghōṛ-ā</i> .	-e.
Gen. -e <i>rā</i> .	-e <i>rā</i> .
Dat., Acc. -e <i>jō</i> .	-e <i>jō</i> .
Abl. -e <i>te</i> .	-e <i>te</i> .
Agent -ē.	-ē.
Nom., Acc. <i>ādm-ī</i> , man.	-ī.
Gen. -īā <i>rā</i> .	-īā <i>rā</i> .
etc.	etc.
Agent -īē,	-īē.



Nom., Acc.	<i>ghār</i> , house.	<i>ghār</i> .
Gen.	<i>ghārā rā</i> .	<i>ghārā rā</i> .
<i>Feminine.</i>		
Nom., Acc.	<i>mānn-ī</i> , girl.	<i>-ī</i> .
Gen.	<i>-īā rā</i> .	<i>-īā rā</i> .
Agent	<i>-īr</i> .	<i>-īr</i> .

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

#### PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat., Acc.	<i>mñjō</i> .	<i>āsā jō</i> .
Abl.	<i>mātte</i> .	<i>āsā te</i> .
Agent	<i>maī</i> .	<i>āsā</i> .
Nom., Acc.	<i>tā</i> .	<i>tūsē</i> .
Gen.	<i>tērā</i> .	<i>tūsā rā</i> .
Dat., Acc.	<i>tñjō</i> .	<i>tūsā jō</i> .
Abl.	<i>tātte</i> .	<i>tūsā te</i> .
Agent	<i>taī</i> .	<i>tūsā</i> .

*ēh*, this, has Gen. *īs rā*. Agent, *īhnī*.  
*kyā* is what?

#### ADVERBS

Nearly the same as Western Bilāspuri.  
*dōttā*, is to-morrow.

#### VERBS

##### Verb Substantive

Pres. masc. *hā*, fem. *hī*; plur. *hē*, fem. *hī*.  
 Past masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thī*.

##### *kārṇā*, do

Fut. *kārāṅghā*, fem. *kārāṅghī*; plur. *kārāṅghē*, fem. *kārāṅghī*; also *kārāṅg* (indeclinable).

Pres. ind. *kārāī hā*, fem. *kārāī hī*; plur. *kārāī hē*, fem. *kārāī hī*.

Imperf. *kārā thā*, fem. *kārā thī*; plur. *kārā thē*, fem. *kārā thī*.

Past, *kittā*, fem. *kittī*; plur. *kittē*, fem. *kittī* (agreeing with object).

Stat. part. *kittīrā*, fem. *kittīrī*; plur. *kittīre*, fem. *kittīrī*.

Pres. perf. *kittā hā*.

Plup. *kittā thā*.

*dēnā*, give

Fut. *dēnghā* or *dēng*.

*jānā*, go

Fut. *jānghā* or *jāng*,

Pres. ind. *jāā hā*.

Past, *gēā*.

Stat. part. *gēīrā*.

Pres. perf. *gēā hā*.

Plup. *gēā thā*.

*hōṇā*, be, become

Past, *hūā*, *hūā hā*, *hūā thā*.

*aunā*, come

Stat. part. *āīrā*.

*baiṭhnā*, sit

Stat. part. *baiṭhīrā*.

Other verbs are *dēkhnā*, see; past, *dēkhēā*.

*bāhnā*, strike; past, *bāhēā*. This is used always with some feminine word for blow understood, as *ūs jō bāhī*, struck him (sc. a blow).

*lē jāṇā*, take away; like *jānā*, go.

*lī aṇā*, bring; like *aṇā*, come.

## NUMERALS

The numerals are the same as in the Western Bīlāspūr dialect.

## VOCABULARY

The vocabulary does not appreciably differ from that of other dialects in Bīlāspūr.

# SOUTHERN BILASPURI

## NOUNS

Nom., Acc.	<i>ghōṛ-ā.</i>	-e.
Gen.	-e <i>rā.</i>	-ēā <i>rā.</i>
Dat., Acc.	-e <i>jō.</i>	-ēā <i>jō.</i>
Abl.	-e <i>te.</i>	-ēā <i>te.</i>
Agent	-ē.	-ē.

Nom., Acc.	<i>ghār-</i>	<i>ghār-</i>
Gen.	-o <i>rā.</i>	-ā <i>rā.</i>
	etc.	etc.
Agent	-ē or -e <i>ne.</i>	-ē.

Nom., Acc.	<i>hāth-ī,</i> elephant.	-ī.
Gen.	-īe <i>rā.</i>	-īā <i>rā.</i>
Agent	-īē, -īe <i>ne.</i>	-īē.

## Feminine.

Nom., Acc. *mānn-ī,* daughter, has Gen. -īā *rā.* Agent -īā.

Nom., Acc.	<i>bhaṃ-</i>	<i>bhaṃ-ā.</i>
Gen.	-ā <i>rā.</i>	-ā <i>rā.</i>
Agent	-ā.	-ā.

## PRONOUNS

Nom., Acc.	<i>haū.</i>	āsē.
Gen.	<i>mērā.</i>	āsā <i>rā.</i>
Dat., Acc.	<i>mīnjō.</i>	āsā <i>jō.</i>
Abl.	<i>mētte.</i>	āsā <i>te.</i>
Agent	<i>maī.</i>	āsē.

Nom., Acc.	<i>tū,</i> thou.	<i>tūsē.</i>
Gen.	<i>tērā.</i>	<i>tūsā rā.</i>
Dat., Acc.	<i>tījō.</i>	<i>tūsā jō.</i>
Abl.	<i>tētte.</i>	<i>tūsā te.</i>
Agent	<i>taī.</i>	<i>tūsā.</i>

Nom., Acc.	<i>ēh,</i> this.	ēh.
Gen.	īs <i>rā.</i>	īhnā <i>rā.</i>
Dat., Acc.	īs <i>jō.</i>	īhnā <i>jō.</i>
Abl.	īs <i>te.</i>	īhnā <i>te.</i>
Agent	īhnī.	īhne.

Nom., Acc. *kūṇ*, who.

Gen. *kīs rā*.

Agent *kīhnī*.

*kyā* is what?

*kūcch*, anything, something.

#### PRONOMINAL ADJECTIVES

*ērḥā*, of this kind: and so *tērḥā*, *kērḥā*, *jērḥā*.

*itnā*, so much or many; *tīlnā*, so much or many (correl.); *kītnī*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *ṇ* as in Standard dialect.

#### ADJECTIVES

The rules are as in the Standard dialect.

*Comparison*.—*ācchā*, good; *īs te ācchā*, better than this; *sābbhī te ācchī*, best of all.

#### ADVERBS

##### *Time*

*hūn*, now.

*kāl*, to-morrow or yesterday.

*tā*, then.

*pārsū*, day after to-morrow

*kāḍī*, when?

or day before yesterday.

*tā jē*, when (rel.).

*cauth*, on fourth day for-

*āj*, to-day.

wards or backwards.

##### *Others*

*kaū*, why?

*chōṛ*, quickly.

#### PREPOSITIONS

*rā*, of.

*gē*, beside, *mēre gē*, beside me.

*jō*, to.

*nāl*, along with: *mēre nāl*,

*te*, from.

with me.

#### VERBS

##### *Verb Substantive*

As in Standard dialect, *hā*, *hī*, *hē*, *hīā*.

„

„

*thā*, *thī*, *thē*, *thīā*.

*ḍīgḡnā*, fall

Almost as in Standard dialect.

Imperat. *ḍīgḡ*

*ḍīgḡo*.

Fut. *ḍiggg-ā*, -ā -ā, -ē -ē -ē; fem. -ī -ī -ī, -īā -īā -īā.

This triple *g* in the future results from the adding of the ending -*gā* to the root *ḍigg-*. This tense differs from the Standard dialect.

Pres. cond. *ḍiggā*, etc.

Pres. ind. *ḍiggā hā*, etc. .

Imperf. *ḍiggā thā*.

Past cond. *ḍiggdā*.

Past, *ḍiggēā*; pres. perf. *ḍiggēā hā*; plup. *ḍiggēā thā*.

Stat. part. *ḍiggārā*.

*hōṇā*, be, become

Fut. *hōngā*.

Past, *hūā*.

*āḥṇā*, come (cf. West Panjabi *āwāṇā*).

Fut. *āḥṅā*.

Past cond. *āḥndā*.

Past, *āyā*.

*jāṇā*, go

Fut. *jāṅgā*.

Past, *gēā*.

*baiṭhā*, sit

Past, *baiṭhēā*.

Stat. part. *baiṭhārā*.

*lēnā*, take

Fut. *lēṅgā*.

Past, *lēā*.

*kārṇā*, do

Past, *kittā* (not *kittā*)

*khānā*, eat; *pīnā*, drink; *ḍēṇā*, give; *gālānā*, speak; *bōḷṇā*, speak; *lēṇṇā*, bring; *lē jāṇā*, take away; *raiṇnā*, remain; *mārṇā*, beat, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an *i* and *n* respectively before the ending.

## NUMERALS

The numerals are the same as in the Standard dialect except 9, *nāṣ*.

Ability is expressed as in the Standard dialect. See the sentences there.

## VOCABULARY

The vocabulary calls for little remark. The following words showing a slight difference may be noted :—

boy, *chōkrū*.

shepherd, *bākrāṭ*.

buffalo, *mhaṣ*.

sister, *bōbbo*.

goat, *bākkṛā*.

The word *bākrāṭ* for the more ordinary *bākrāl*, etc., reminds us that in Bīlāspūr and the South of Sūkēt, the introduction of *ṛ* or *w* before *ā* is common. Thus we have *gālṛāb* for *gālāb*, rose; *āṭṛwā* for *āṭrā*, descent; *cāṭhṛwā* for *cāṭhā*, ascent; *āṭhṛyā* for *āṭhā*, lifted.

## DAMI

The dialect of North-East Bīlāspūr is practically identical with the Standard dialect of Māṇḍī and Sūkēt. In the declension almost the only difference is that *te* is used for *ge*, from.

Dāmī is spoken in South-East Bīlāspūr and is almost the same as the dialect of South Bīlāspūr. The resemblances and differences are indicated below.

## NOUNS

The same as Southern Bīlāspūr.

## PRONOUNS

1st pers. sing. same except abl. *mātte*.

Plur. same except—

Nom., Acc. *āṣē*.

Gen. *mhānā*.

Dat. and Abl. *āsā gō* and *tē*.

2nd pers. same except—

Nom., Acc. <i>tū.</i>	Plur. <i>tusē.</i>
Gen.	<i>tusā rā.</i>
Dat., Acc.	<i>tusā jō.</i>
Abl. <i>tūtṭṭ.</i>	<i>tusā tṭ.</i>
Agent	<i>tussē.</i>

3rd pers. pron. the same; inter. and rel. pron. the same.

### PRONOMINAL ADJECTIVES

Kind:—*ēṛhā*, of this kind, etc, the same.

Amount:—cerebral *n*; *ṛtnā*, so much or many; *tṛtnā*, so much or many (correl.); *kṛtnā*, how much or many? *jṛtnā*, as much or many (rel.).

*kīccch*, something, anything.

### ADVERBS

#### Time

*ēbbū*, now.

*kāḍū*, when?

*tā*, then.

*tā je*, when (rel.).

#### Place

The same.

### VERBS

#### Verb Substantive

Pres. *hā*, fem. *hī*; plur. *hē*, fem. *hīā*.

*rāṛhā*, fall

Fut. *rāṛh-gā*, fem. *-gē*; plur. masc., *-gē*, fem. *-gūā*.

Pres. ind. *rāṛhā hā*, fem. *rāṛhā hī*; plur. masc. *rāṛhā hē*, fem. *rāṛhā hīā*.

Imperf. *rāṛhā thā*.

Stat. part. *rāṛhūrā*.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

*rāṛhā kāṛū hā*, fem. *rāṛhā kāṛū hī*, etc.

So also *khāyā kāṛū hā*, I eat.

*hōṇā*, be, become (the same)

*auṇā*, come

Fut. *auṇgā* or *auṇghā*.

Stat. part. *āūrā*.

*jānā*, go

Fut. *jāngḥā*.

Stat. part. *jāūrā*.

Past cond. *jāhāṇḍā*.

The verbs *kūtṭnā*, beat; *khāṇā*, eat; *pīṇā*, drink; *dēnā*, give; *gālāṇā*, speak; *bōlāṇā*, speak; *kārṇā*, do, are conjugated as in Southern Bilāspūrī.

### NUMERALS

The numerals are the same except 9, *nan*.

*Ability*.—Ability may be expressed as in the Standard dialect, but the following method of expressing it is also found :—

*mēre bolle ēh kāmṁ nīh hāṇḍā*, I cannot do this work.

*mēre bolle nīh līkhī hāṇḍā*, I cannot write.

*mēre nīh jāhāṇḍā*, I cannot go.

The last example is notable in that the participle is used like the organic pass. part. and yet is the ordinary active participle. It differs from the examples given under the Standard dialect where the logical object is the nominative of the sentence.

### VOCABULARY

The vocabulary is the same. Occasionally a trifling difference may be detected as in *pūt*, son; *dhīā*, daughter.

### HANDURI (EAST NALAGARH)

#### NOUNS

Sing., Nom., Acc. *ghōṛ-ā*, horse.

Gen. *-e rā*.

Dat., Acc. *-e jō*.

Abl. *-e te*.

Agent *-ē*.

Plur. the same.



Sing., Nom., Acc.	<i>bāld</i> , ox.
Gen.	<i>bāldā rā</i> .
Dat., Acc.	<i>bāldā jō</i> .
Abl.	<i>bāldā te</i> .
Agent	<i>bāldē</i> .

Plur. the same.

SINGULAR	PLURAL
Nom., Acc. <i>mānn-ī</i> , girl.	Nom., Acc. <i>mānn-īā</i> .
Gen. <i>-īā rā</i> , etc.	Gen. <i>-īā rā</i> .
Agent <i>-īē</i> .	Agent <i>-īē</i> .
Nom., Acc. <i>bāihṇ-</i> , sister.	Nom., Acc. <i>bāihṇ-ā</i> .
Gen. <i>-ā rā</i> .	Gen. <i>-ā rā</i> .
Agent <i>-ā</i> .	Agent <i>-ā</i> .

### PRONOUNS

Nom., Acc. <i>haū</i> , I.	<i>āsse</i> .
Gen. <i>mērā</i> .	<i>mhārā</i> .
Dat. <i>mānjō</i> .	<i>āssā jō</i> .
Abl. <i>mētte</i> .	<i>āssā te</i> .
Agent <i>maī</i> .	<i>āssē</i> .
• Nom., Acc. <i>tī</i> .	<i>tīsse</i> .
Gen. <i>tērā</i> .	<i>tīssā rā</i> .
Dat. <i>tījō</i> .	<i>tīssā jō</i> .
Abl. <i>tī tē</i> .	<i>tīssā te</i> .
Agent <i>tāī</i> .	<i>tīssē</i> .

In that part of East Nālāgarh which lies to the east of the mountain range the following difference is found in the above two pronouns :—

<i>mā khe</i> , to me.	<i>mā te</i> , from me.
<i>tā khe</i> , to thee.	<i>tā te</i> , from thee.
Nom., Acc. <i>ēh</i> , this.	<i>ēh</i> .
Gen. <i>ēs rā</i> .	<i>īhnā rā</i> .
etc.	etc.
Agent <i>inī</i> .	<i>īhne</i> .

Fem. sing. : Gen. *ēssā rā*, etc. Agent, *ēssē*.

*sē*, that. Gen. *tēs rā*, etc. Fem. *tēssā rā*, etc., like *ēh*, this.

*kyā*, what ?

*kūcch*, something, anything.

### PRONOMINAL ADJECTIVES

*ēhrā*, of this kind ; *tēhrā*, of that kind ; *kēhrā*, of what kind ? *jēhrā*, of which kind (rel.).

*ītnā*, so much or many ; *tītnā*, so much or many (correl.) ; *kītnā*, how much or many ? *jītnā*, as much or many (rel.).

### ADJECTIVES

*Comparison*.—*ācchā*, good ; *ēt tē ācchā*, better than this ; *sāb tē ācchā*, better than all, best.

### ADVERBS

#### *Time*

*ēbbū*, now.

*kāl*, to-morrow, yesterday.

*tēbbe*, then.

*pīrsū*, day after to-morrow,

*kāḍī*, when ?

day before yesterday.

*jēbbe*, when (rel.).

*cauthe*, fourth day forward

*ājī*, to-day.

or backward.

#### *Place*

*ēthī*, here.

*jēthī*, where (rel.).

*tēthī*, there.

*āndhe*, downwards.

*kēttī*, where ?

*ābhe*, upwards.

also *chōṛ*, quickly.

### PREPOSITIONS

*gē*, beside ; *munj gē*, beside *jō*, to.

me ; (beyond the Range *sātthe*, along with ; *mēre mā kāē* is used). *sātthe*, with me.

*rā*, of.

*te*, from.

### VERBS

#### *Verb Substantive*

Pres. *hē*, *hē*, *hē*, *hē*, *hē*, *hē* (*hai* and *hai* are also found).

Past, *thā*, fem. *thī* ; plur. *thē*, fem. *thī*.

*karnaā*, do

Imperat.	<i>kār.</i>	<i>kāro.</i>
Fut.	<i>kārñgā.</i>	<i>kārñge.</i>
	<i>kārgā.</i>	<i>kāрге.</i>
	<i>kārgā.</i>	<i>kāрге.</i>
Pres. cond.	<i>kārñ.</i>	<i>kārñ.</i>
	<i>kārō.</i>	<i>kārō.</i>
	<i>kārō.</i>	<i>kārō.</i>

Pres. ind. *kārñ hē*, *kāro hai*, *kāro hē*, *kārñ hē*, *kāro hē*,  
*kāro hē.*

Imperf. *kārñ thā* (fem. *thī*), *kāro thā*, *kāro thā*, *kārñ the*  
(fem. *thī*), *kāro the*, *kāro the.*

Past, *kittā.*

Conj. part. *kārñke*, having done.

*kārna* shows the future for a verb with root ending in a consonant. If it ends in a vowel (see *jāñā*) *n* is inserted in 2 and 3 sing. and plur.

*jāñā*, go

Fut. *jāñga*, *jāñgā*, *jānga*, *jāñge*, *jānge*, *jānge* (fem. *-gī*).

Past, *gā*, fem. *gī*; plur. *gē*, fem. *gī*.

Stat. part. *jāñrā*, in the state of having gone.

Conj. part. *jāñke*.

*auna*, come

Stat. part. *āñrā*.

Conj. part. *āñke*.

*hōñā*, be, become

Fut. *hāngā*.

Past, *hūā*.

*khāñā*, eat

Past, *khādhā*.

Stat. part. *khāñrā*.

*pñā*, drink

Past, *pittā*.

Stat. part. *pñāñrā*.

*līaunā*, bring; *lēijānā*, take away, are like *aunā* and *jānā* respectively.

*Ability* :—

*mā te (mētte) nēhī pāṛhdā ēh kītāb*, I cannot read this book.

*mā te (mētte) nēhī pāṛhdā*, I cannot read.  
*pāṛhdā* is used as an organic pass. part.

#### NUMERALS

The numerals are as in the Standard dialect.

#### VOCABULARY

As in Dāmī.

## THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women's ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915-16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(*Note.*—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which

bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jāṭṭs by caste and give the following account of their origin :—On one occasion a famous Sāyyīd, called Phāṭṭū Shāh, was passing their ancestral home, the village of Sainthāl in the Gūjrat district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyīd, and they slighted the request of the strange Sāyyīd. He accordingly cursed them in these words :—

*wājjān wāje dhain dār wāze gae Sainthāl sāne Khāwāze*  
(let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyīd. *Khāwāza* or *Khāwāja* is sometimes used of Sāyyīds who come from Arabia).

Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi *Kālāndār*) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral *l*. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable *-īp*. Occasionally *-ēsri* and *-āllū* are also used.

*-īp* is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. *-īp* always carries the accent. The following examples will show how Panjabi words are treated:—

PANJABI	QALANDAR
<i>raihṇā</i> , remain.	<i>rāhīpnā</i> .
<i>khiccnā</i> , pull.	<i>khīcīpnā</i> .
<i>ūrā</i> , hither.	<i>ūrīpā</i> .
<i>mājgh</i> , buffalo.	<i>mājghīp</i> .
<i>jhāllā</i> , mad.	<i>jhālīpā</i> .
<i>āje</i> , yet.	<i>ājīpe</i> .
<i>mārīā</i> , weak (women).	<i>mārīpīā</i> .
<i>bāhā</i> , door.	<i>bāhīpā</i> .

*sārīā Kālāndārīnī khīccāngīā*, all the Qalandar women will pull, becomes *sārīpīā Fākrīā khīcīpāngīā*.

In the word *sālpām* for *sālām*, salutation, *p* is substituted for *-īp*.

In a few words *-ēsri* is used, thus, *gānēsri*, sugarcane, from *gānnā*; *pāgēsri*, turban, from *pāgg*; *vālēsri*, hair, from *vāl*; *āgēsri*, fire, from *āgg*.

*-āllū* is added in some of the numerals, as *pānjāllū*,

five; *sātāllū*, seven; *āṭhāllū*, eight; *nūāllū* or *nāwāllū*, nine; *dāsāllū*, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have *pājār*, father; *mājār*, mother; *bilādār*, brother; *shāqī*, dog; *khārkī*, ass, *shēr*, milk; *gādlām*, corn; *ārdā*, flour; *yāk*, one; *khānā*, house, tent; *shāb*, evening, *gūshān*, hungry, *āishā*, he, she, they, these; *oshā*, he, she, they, those; *bāshār*, very, much; *khārd*, eat, *tīs*, drink; *gār*, take; *kān*, do; *dād*, see, look.

*fūkrā*, poor man, Qalandar, and *shāmān*, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from *bilādār*, brother, we make *bilādārni*, sister; from the Arabic plural *fūkrā* (Ar. *fūqāra*), used as a singular, is made the feminine *fūkrī*.

*hītā*, sit, with a pres. part. means to be doing at the moment, *cīshdā hītā e*, he is at the moment drinking.

The pronouns *māshā*, I, *tāshā*, thou, you; *āishā*, he, she, they; *oshā*, he, she, they (remote); *kāshā*, who; *kāsh*, what; *kāsha*, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as *māshā nā*, to me; *tāshā kolō* (for *kolō*), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

*kālīp māshā Fūkrā dī dērhī rāmēā sā, oshā de*  
*kāl mā Kālāndārā de pīṇd gēā sā, ōhnā de*  
 yesterday I K. of village went was, them of

*lāstār, shāge, dādā dāde sān Othīne ikīp wādīpā*  
*bāndār, kūtte, ghore dītthe sān. Otthe ikk wādāā*  
 monkeys, dogs, horses seen were. There one big

*lāstār sī, oshā dī sīsī rīhān hūc rāmī sī. Māshā*  
*bāndār sī, oh dā sīr khārāb hō gēā sī. Mā*  
 monkey was, him of head bad become gone was. By-me



*pūchīpēā* “*aishā nā kashā nūkhārēā*”? *Ōshā*  
*pūchhēā* “*ēs nā kīs mārēā*”? *Ōhnā*  
 was-asked “this to by-whom was-beaten”? By-them

*ākhīpēā* “*kashā na nūkhārēā, ēshā nū tīmāshā*  
*ākhēā* “*kīse nēhī mārēā, ēs nā tīmāshā*  
 was-said “by-anyone not was-beaten, this to fun for-

*dīdāune gīr rāme sā, īkīp shāge wādhīpēā*  
*wīkhān lai gae sā, īkkī kūtte wāddhēā*  
 causing-to-see taking gone were, one dog-by was-bitten

*hītke.”* *Īkīp Fūkre māshā nāl hīkait*  
*baīhke (paike).”* *Īkkī Kālāndār mēre nāl gāll*  
 having-attacked.” One K.-by . me with matter

*kānā:—* “*Māshā dī Fūkrī rihān hāc*  
*kītī:—* “*mērī Kālāndār nī moī-hoī hō*  
 was-made:— “Me of wife dead becoming

*rāmī e.”* *Dūjīpe ākhīpēā* “*hōr Fūkrī*  
*geī e.”* *Dūjje ākhēā* “*hōr Kālāndār nī*  
 gone is.” Second-by was-said “another wife

*lābhīpēgā.”* *Cūmā pānjāllū Fūkre mūntā*  
*lābbhēgā.”* *Cār pānj Kālāndār rōṭī*  
 he-will-find.” Four five K. loaves

*khārdde sān, tē ārbā cīshde sān, pījār, mājār,*  
*khānde sān, te pānī pīnde sān, peō, mā,*  
 eating were, & water drinking were, father, mother.

*dāmū tētke, trāmā tēngnā, sārīpe gādām dā*  
*dō pūttār, trāi dhīā, sārē kākā dī*  
 two sons, three daughters, all wheat of

*gāc khārdde hīṭe sān.*

*rōṭī khānde baīṭhe (pae) sān.*

food eating seated were (i.e. were at the moment eating).

## VOCABULARY

## PEOPLE

*pējār*, father; Persian, *pīdār*.  
*mājār*, mother; Pers. *mādār*.  
*bilādār*, brother, Pers. *bīrādār*.  
*bilādārni*, sister.  
*bāc*, son; Hindi, *bacca*.  
*tēṭkā*, son.  
*ṭēṅṅā*, son.  
*kōckī*, daughter.  
*tēṭhī*, daughter.  
*ṭēṅṅī*, daughter.  
*chōbīā*, boy, Hin. *chōkrā*;  
 Lahndī, *chōhrā*.  
*chōbrī*, girl.  
*ṭhōkhīā*, old man.  
*hūdā*, f. *hūdī*; Jut, farmer.  
*sittā*, ordinary word for non-  
 Qalandar, but not used of  
 low-caste man.  
*sittī*, f. of above, often used for  
 wife in speaking to or of  
 non-Qalandar.  
*lākāndār*, Qalandar, f. the  
 same.  
*fākrā*, poor man, Qalandar;  
 Urdu, *fāqīr* (Arabic, plur.  
*fāqīrā*); f. *fākrī*.  
*rīphā*, Cūhrā.  
*bādīpīā*, serpent charmer, Sā-  
 sī *bādīā*.  
*guim*, thief.

## ANIMALS

*gābbā*, bull, etc.  
*gābbī*, cow.  
*fāisāl-ā*, f. -ī, buffalo.

*pādī-ā*, f. -ī, buffalo (used in  
 Jaipur).  
*mājhīp*, female buffalo (from  
 Panj. *mājgh*).  
*dādī-ā*, f. -ī, horse.  
*shāg-ā*, f. -ī, dog; Pers. *sāg*.  
*gūlūr-ā*, f. -ī, puppy.  
*khārki*, ass; Pers. *khār*.  
*lāstār*, f. *lāstrī*, monkey.  
*khīcch*, bear; from Panj.  
*rīcch*.  
*būm-ā*, f. -ī, goat.  
*lāmkan-ā*, f. -ī, hare, rabbit  
 (Panj. *lāmnā*, long; *kānn*,  
 ear).

## FOOD

*lāhm*, m., meat.  
*ārbā*, m., water, Pers. *āb*.  
*mānt*, f., bread, a loaf; plur.  
*māntā*.  
*gāc*, m., food  
*hāntī*, f., bread, a loaf.  
*shīr*, m., milk; Pers. *shīr*.  
*kānd*, m., sugar, *gāṛ*.  
*lāsāī*, f., buttermilk; Panj. *lāsī*.  
*shāmān*, m., ghee; Arab.  
*shāmān*, oil.  
*kāfl*, m., rice, barley.  
*gādam*, f., corn; Pers. *gādam*.  
*ārdā*, m., flour; Pers. *ārdā*.  
*nīmāk*, m., salt; Ur. *nīmāk*.  
*lāl*, m., wine, spirits; Panj.  
*lāl*, red.  
*gānēsri*, f., sugarcane; Panj.  
*gānnā*.  
*gūlūrā*, m., sugarcane.

## MONEY, NUMERALS

- yāk*, one; Pers. *yāk*.  
*īkīp*, one; from Panj. *īkk*.  
*dāmā*, two.  
*trīmā*, three.  
*cāmā*, four.  
*pāṇyāllū*, five.  
*chīmū*, six.  
*chillū*, six.  
*sātāllū*, seven.  
*āṭhāllū*, eight.  
*nāāllū*, *nawāllū*, nine.  
*dāsāllū*, ten.  
*bīstā*, twenty.  
*wāhd*, f., rupee.  
*bāstā*, m., rupee.  
*chill*, f., rupee (gamblers' word).  
*ṭhīppī*, f., pice.  
*cīppī*, f., pice.  
*māl*, money to be recovered.

## HOUSEHOLD ARTICLES

- nārī*, f., shoe.  
*pāḡēsī*, f., turban, Panj. *pāḡg*.  
*lūn*, f., cloth.  
*shūrtā*, m., shirt, Panj. *kūrtā*.  
*āḡēsī*, f., fire; Panj. *āḡg*.  
*tāndā*, m., fire (used in Sindh).  
*dhūfā*, m., huqqa.  
*sārīnā*, f., huqqa.  
*hūfū*, m., tobacco.  
*kāṭhki*, f., stick; Panj. *kāṭh*,  
 wood.  
*lārgī*, f., stick.  
*ḡāndā ḡāṇā*, m., stick; Panj.  
*ḡāṇḡā*.  
*kāṭhīpī*, f., saddle; from Panj.  
*kāṭhī*.

## OTHER COMMON NOUNS

- harbār*, f., thing.  
*dērhi*, f., village.  
*kāṭhīpā*, m., house; Panj.  
*kōṭhī*.  
*hānā*, m., house, tent; Pers.  
*hāna*.  
*ḡāḡllā*, m., land.  
*kācīpār*, m., mud; Ur. *kīcār*.  
*kāṭlā*, m., well; Ur. *kūā*.  
*sīsī*, f, head; *Siṇā sīsī* Hindi  
*sīs*. |foot.  
*pābbā*, m, foot; Panj., part of  
*wālēsī*, f., hair; Panj. *wāl*.  
*kāo*, m., grass; Panj. *kāhī*,  
 reedgrass.  
*shāb*, f., evening; Pers. *shāb*.  
*nārā*, m., name; Panj. *nā*.  
*hīkāṭ*, f., matter, word, thing;  
 Ur. *hīkāyāt*, story.  
*yāī*, f., *zāī*, f., abuse, *ḡālī*.  
*sālpām*, m., salutation; from  
*sālām*.  
*chōk*, m., accusation in lawcourt.  
*pārāḡhī*, f., appeal.
- ABSTRACT NOUNS
- rās*, f., justice; perhaps from  
*hāḡḡ rāsī*, doing justice.  
*bērāsī*, f., injustice; *be*, priva-  
 tive and above.  
*ḡāshān*, hunger, thirst; Pers.  
*ḡuīṣna*, hungry.  
*bhūḡhī*, f., thirst.  
*ḡaimī*, f., theft.
- PRONOUNS
- māshā*, I.  
*tāshā*, thou, you.  
*ōshā*, he, that, she, it, they,  
 those, Pers. *ōshā*, those.

*aśhā*, he, she, this, it, they,  
these; Pers. *ēshā*, these.

*kāśhā*, who? anyone.

*kāśh*, what?

*hāmā*, we.

*kāśhā*, something, anything,  
gen. with neg.

#### ADJECTIVES

*kālā* (indecl.), good.

*kālātār* (indecl.), good.

*siggā*, good.

*jaulā*, good, rich, etc.

*nīkmā*, little; Panj. *nīkkā*.

*rīhān*, bad, dead (indecl.).

#### ADVERBS

*ēthīne*, here; Panj. *ētthe*.

*ōthīne*, there; Panj. *ōtthe*.

*kāthīne*, where? Panj. *kītthe*.

*bādākke wēle*, to-morrow;

Panj. *wāddē wēle*.

*bāśhār*, very, many; Pers.

*bīsyār*.

*āre*, yes.

*kāśha nā*, not at all.

#### VERBS

*kārdnā*, eat; Pers. *kārdān*.

*cīśhtnā*, drink; Kīūthālī *cīśh*,  
water.

*ṭīśnā*, drink; Pers. *ṭīśhna*,  
thirsty.

*rāmā*, go.

*ācnā*, come.

*gīrnā*, take; Pers. *gīrīftān*,  
root *gīr*.

*gīr ācnā*, bring (*lē ānā*).

*gīr rāmā*, take away (*lē jānā*).

*kānnā*, do; Pers. root *kān*, do.

*dhārānā*, give.

*hīṭnā*, sit, attack (of dog).

*dīdnā*, see, look; Pers. *dīd*.

*ṭāggārānā*, seize; Panj.

*phāggārānā*.

*yāddnā*, *yāddnā*, beat.

*nīkhārānā*, beat.

*nīkkhārānā*, die.

*hūcnā*, become.

*rīhān hūcnā*, die.

*rāmā hūcnā*, go away; see

*rāmā*.

*khīkkhānā*, laugh.

*raun kānnā*, take away.

*khīccnā*, stand.

*dhījjnā*, fear.

*rībhrījānā*, get wet; Panj.

*bhījjnā*.

*bālpānā*, call; from *bālānā*.

*bīrknā*, rebuke, get angry with.

*cauhnā*, ask; Panj. *cāhnā*,  
desire.

*lābhīpnā*, get, obtain; from  
Panj. *lābbhā*

*chōk lānā*, bring case against.

*hīkārī kānnā*, tell, relate, speak.

#### INTERJECTION

*dhārōī*, *dhārpoī*, to show  
astonishment.

## THE SECRET WORDS OF THE QASAI (KASAI) .

The following vocabulary contains words used by those Panjabi Qāsāi who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves *mēkn-sikkhū* (from *mēknī*, goat) as opposed to *bhākkār-sikkhū* (from *bhākkār*, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhrās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

## VOCABULARY

## HUMAN BEINGS

*Kāndhū*, Hindu (Hindu with  
k before it).

*bāṭ*, Jat, farmer.

*bāṭnī*, f., of do.

*lālkā*, Cūhrū (from Lāl Bēg,  
the saint of the Cūhrās).

*sikkhū*, Qasai; cf. their word  
for knife, *sikkhāṇ*. Is there  
any connexion with Sikhs?  
*bhākkār-sikkhū*, cow-killing  
Qasai.

*mēkn-sikkhū*, sheep or goat-  
killing Qasai.

*garmb*, *garmbā*, thief; see  
*garmbī*.

*lēn*, woman.

*lēnkrā*, dissolute man (from  
*lēn*, woman; cf. Panjabi  
*rānī*, dissolute, from *rānn*,  
woman).

*bīlāk*, literate man.

## NUMERALS

*ākēl*, one; cf. Kashmiri *ākḥ*,

Urdu *ēk*, *ākēlā*, alone.

*ḡaur*, two; cf. Urdu *jōrā*, pair.

*tālā*, three; Arabic *ḡālās*, pro-  
nounced *tālāta*, *tlēti*, etc.

*rūbā*, *ārbā*, four; Ar. *ārbāʿ*.

*khāmmās*, five; Ar. *khāms*.

*hāft*, seven; Persian.

## MONEY

*ḡhlā*, m., rupee.

*nīmī*, f., eight annas (half a  
rupee; Pers. *nīm*, half).

*bōdī*, twenty rupees, eight  
annas.

*raddīā*, m., pice (? Urdu *raddī*,  
rejected, worthless).

*nīshīā*, m., pice (? *na*, not,  
*shai*, thing).

## FOOD

*pōhl*, meat.

*khādēlī*, *khānēlī*, f., bread, loaf.

*sīrkā*, m., milk; ? Pers. *shīr*,  
Urdu *sīrkā*, vinegar.

*cīt kālā*, m., milk; Panj. *cītṭā*,  
white.

*nāṇḍ*, water.

*sīrkī*, f., buttermilk; see *sīrkā*.

*mīṭhkā*, coarse sugar; Cūhṛā  
*mīṭhā*; Panj. *mīṭṭhā*, sweet.

*phōklā*, flour.

*kāṇākhā*, m., rice.

*dhūwākhā*, m., tobacco; Urdu

*dhūā*, smoke; Qālāndār

*dhūfā*, huqqa.

*cīt*, ghī; Panj. *cītṭā*, white;  
cf. *cīt kālā*, above.

## VERBS

*shūdḡā*, *shūrḡā*, eat.

*āprnā*, come: Cūhṛā *ābrnā*;

Sāsī, *āsruā*; Panj. *āppārḡnā*,  
arrive.

*tībnā*, look.

*ākhwārḡnā*, say; Panj. *ākhḡā*.

*bhērḡnā*, give.

*sōhdḡā*, give.

*wākkārḡnā*, *wāccārḡnā*, take.

*sāḡwārḡnā*, hear; Panj. *sāḡḡā*;  
for the form cf. *ākhwārḡnā*,  
above.

*shūdauḡā*, tell, relate.

*ākāḡḡā*, run away.

*ḡhārḡnā*, beat, strike.

*ṭhauḡ raiḡḡā*, keep quiet; cf.  
Sāsī *ṭhauḡḡḡā*, sit.

*ḡḡḡī kārḡḡ*, report about,  
“tell on.”

*lāḡḡā*, slaughter an animal for  
food.

## ANIMALS

*bhākkār*, *bhākkṛā*, bull, buffalo;  
f. *bhākkār*.

*bhākkārā*, ram; f. *bhākkārī*;  
cf. Panj. *bākrā*, goat.

*mēkḡā*, *maikḡā*, goat; f. *mēkḡī*,  
*maikḡī* (onomatopoeic).

## PARTS OF BODY

*rāsī*, f., head ; Ar. *rūs*.

*gāḍūwā*, lower half of leg.

*līprī*, skin ; Cūḥrā *līprā*.

*khālēndārī*, f., liver.

*tūppī*, f., fat from stomach.

## OTHER NOUNS, ADJECTIVES

*nākāt*, worthless, bad ; see  
*nākātī*.

*jēdlā*, *jīdlā*, good, fine. Used  
also of important persons  
and hence of any person  
under observation (? Ar.  
*jīddān*).

*gambī*, f., theft ; Cūḥrā *gāmī* ;

Sāsī do. ; Qālāndār *gāmī*.

*nākātī*, f., abuse, lying, worth-  
lessness ; see *nākāt* above.

*gāp*, f., matter ; cf. colloquial  
use of *gāp* with same mean-  
ing in Eastern Persian, i.e.  
Urdu *bāt*, and contrast Panj.  
use (mere story, untrue  
statement).

*gaunā*, used in phrase *gaunc*  
*nāl*, cheaply.

*bārknā*, m., huqqa ; Cūḥrā  
and Sāsī *bārknā* ; gamblers,  
*bārkā*.

*trāpnī*, f., shoe.

*pāmbā*, m., cloth ; Pers. *pām̄ba*,  
cotton.

*ghāsrā*, m., thin mattress.

*sīkkhūṇ*, knife.

*rēs*, m., 2 lb. (*sēr* inverted).

*phāṇī*, wood, stick, bone.

## THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called *jāārīā dī bōlī*, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

## VOCABULARY

## HUMAN BEINGS

*sīt*, woman, girl.  
*chāwā*, boy; cf. gipsy *cavo*,  
 boy; Sāsī *caval*, rascal.  
*gāṇḍā*, thief, gambler.  
*nausrīya*, great gambler.  
*kārū*, great winner at cards,  
 one who takes a victim.  
*dhūr* (always used in the f.),  
 victim, male or female, pro-  
 spective or actual.  
*ṭhūllā*, police inspector; Kāngrī  
*ṭhūllā*; Nepālī *ṭhūlo*, big (a  
 gipsy word).  
*gāṇḍā*, policeman (? Panj.  
*gāṇḍā*, filthy).

## MONEY

*bhīmṭā*, m., rupee; cf. Cūhrā  
*bhīmṭā*, do.  
*gāḍḍā*, m., rupee.  
*kauḍḍā*, m., rupee; Panj.  
*kauḍḍī*; Ur. *kaurī*, shell.  
*dāmṛī*, f., rupee.  
*ṭhīkrī*, f., rupee; cf. Panj.  
*ṭhīkrī*, bit of earthenware.  
*chīllār*, m., rupee; Panj. *chīllār*,  
 rind, husk; *chīll*, f., rupee.  
*ṭāhlī*, f., eight anna bit.  
*māsā*, m., four anna bit; Panj.  
*māsā*, small weight.  
*rāṭṭī*, f., two anna bit; Panj.  
*rāṭṭī*, still smaller weight.



*sārī*, f., one anna.

*āddhī*, f., two pice bit.

*phūṭṭī*, f., pice.

*āddhī sārī*, f., two rupees.

#### VERBS

*cāmṇā*, look ; Cūhṛā *cāmṇā*, do.

*rām jāṇā*, run away ; Qālāndār

*rāmṇā*, go.

*ḍāk hō jāṇā*, run away (from speed of *ḍāk*).

*phūṭṭ jāṇā*, run away ; Ur.

*phūṭṇā*, burst out.

*rāmṇā*, steal ; causal of *rāmṇā*, see *rām jāṇā* above.

*sant laṇṇā*, steal (? Panj. *sant*, sign, signal).

*tīr kārnā*, steal (? Ur. *tīr*, arrow).

*khūḷḍī laṇṇā*, break into house.

*phāṇk hō jāṇā*, be cleared out, lose one's all in gambling.

*ḍāk kārnā*, throw cards quickly as in three card trick ; cf. *ḍāk hō jāṇā* above.

#### ADJECTIVE

*khār*, angry at being defeated ; cf. Panj. *khāṛ*, in straits.

#### COMMON NOUNS

*bārkā*, m., huqqa (onomatopoeic) ; cf. *bārkanā*, do., used by Sāsīs, Cūhṛās, and Qasais.

*ṭhōkār*, f., shoe ; cf. Ur. *ṭhōkār*, stumbling block.

*bāṅglā*, m., turban.

*bārūd*, cloth.

*ṭhīkār*, vessel ; cf. Panj. *ṭhīkī*, bit of earthenware.

*nauhnḍār*, property.

*ṭīṇḍ*, purse ; Panj. *ṭīṇḍ*, earthenware vessel on Persian wheel.

*sāndhēwā*, m., housebreaking "jimmy".

*khṛōṭ*, lock.

*sīrā*, m., head ; Panj. *sīr*, head, and *sīrā*, top end.

*pātrī*, f., card ; Panj. *pāttār*, leaf ; Gipsy *patrin*, do.

*phūl*, m., die, dice.

*gauṇā*, m., hollow in throat formed by long practice where thieves conceal money. They can conceal up to four or five rupees.









